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THE NEW-CHURCH REVIEW

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VOL. XXVI, No. 2 APRIL, 1919

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The New-Church Review

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THE
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HEBREW, GREEK, LATIN

AN HISTORICO-CRITICAL SKETCH.

BY THE REV. JACOB E. WERREN.

WHEREVER the three words "Hebrew, Greek, and Latin" are spoken or read, thoughts instinctively wander to the scene on Calvary where the accusation against the Savior was written by Pilate, "This is Jesus of Nazareth, the King of the Jews." In order that all might read, he wrote it in Hebrew, Greek, and Latin. Setting aside the great question which agitated the Jews most, namely, that the Crucified One was The King of the Jews, we leave to theological investigation what is involved in the accusation. One might claim, it was a civil question because royalty as such relates to civil conditions, or matters of State. But Jesus having claimed no other royalty than that which the Truth confers, was found without guilt before Pilate. Moreover Pilate was perfectly well aware, "that for envy they had delivered Him" (Matthew xxvii, 18), and that the Jews sought a quarrel against the Lord upon grounds of their religious differences. The technical point Pilate recognized at once as a matter of form, and had he not had other grounds of fear, which the Jews were not slow to brandish over his head, he would have dismissed the case at once.

But in setting aside this religious point, something of its essence may reappear while we give our attention to an

apparently unimportant side issue—the consideration of the fact that the alleged guilt which had condemned the Man, was written in "Hebrew, Greek and Latin." A superficial interrogatory may well claim our attention at the outset, because, as it seems to the writer, sufficient emphasis has not been placed upon it by certain scholars; viz., the question, Why did Pilate think it advisable to have the accusation written in the three languages? We are told specifically, that " This title then read many of the Jews" (John, xix, 20); and the inference seems plain, that the Jews could read it in the three languages. Latin they were compelled to learn, because the Romans conducted matters of law in the Latin tongue; Greek was the language of commerce, and the learned as well; and Hebrew the Jew would cling to by virtue of his birth.

Whether Pilate desired to make sure, that this inscription should bring before every Jew the sense that a just decree had been executed, and that no one of them could, should future remorse steal upon them, hold Pilate guilty, but that they must go to their own church authorities, we know not; but a sense of self-protection was not an unlikely element in his decision.

Whatever Pilate's personal interest may have been in choosing the form of this title set over the head of the crucified Savior, it seems of more direct importance to pursue the inquiry on definite linguistic, historic, and certain broad psychological lines, in which the terms "Hebrew, Greek, and Latin" are eminently significant. It seems at the first glance as if this writing in Hebrew, Greek, and Latin was a mere whim of Pilate's, or at most designed for his own defense, however vaguely that appears from the circumstances now. Yet there seems to be a background to the whole tragic transaction which almost involuntarily makes one seek to penetrate a certain mysterious darkness to which the three languages appear as a door invitingly ajar.

What may there be back of this door of Hebrew, Greek, and Latin?

Interesting in itself is the merely linguistic consideration. There has been much labor spent in seeking to demonstrate the specific characteristics of these languages. Perhaps the greatest difficulty is encountered in defining from our western conception the typical nature of the Hebrew. Whatever may be the ultimate outcome of more penetrating and discriminating study into the Hebrew, one thing seems clear, that the present conception of its triliteral stems will ultimately be found to be not so marked a characteristic, or that at least it may be the result of a development, which brings us face to face with composite forms whose primaries have to be discovered by means of careful and penetrating analysis.

To the question, "What is the distinctively characteristic feature of Hebrew which most strongly contrasts it with the languages we know as the Western, or Indo-European," several answers might be given in addition to the one usually emphasized, first that the Semitic family of languages is strongly agglutinative, and the form of its letters leaves no doubt that they are directly picturesque, or hieroglyphic. I shall content myself with the naming of one other, and that is, the peculiar development of one special part of speech, viz., the verb. This part of speech is singularly undeveloped, according to our notion, paying, strictly speaking, no attention whatever to that which is so clearly essential in western languages, viz., the time relationship. Even what we reckon ordinarily as tense form, in Hebrew called *the past* and *the future,* has in the Hebrew not primarily relation to time, but merely the picturesque conception whether the act is regarded as lying *before* the person or *behind* him, or as we say an accomplished, or a proposed action. The expression or form therefore mainly regards the attitude of the subject's *activity.* But the great development and the richness of the Hebrew verb lie in the modes in which its activity may be qualified: whether the subject does the act for himself—and so in a measure suffers it himself; whether he pursues the act with special energy and intensity; whether any other is conceived as inducing

it, and in two or more instances whether in the modified conception the action is proceeding or stationary. All these notions are in the western languages expressed, not in the verb itself, but in external modifiers of the verb. In the Hebrew they stand forth to the eye. All this plainly shows that in the only strongly developed word-form, the Hebrew (and it is generally true of all the Semitic languages) lends itself peculiarly to expressions of subjective states and relationships.

Another feature not yet studied by scholars in any minuteness is the peculiar form of the noun known as the dual. The dual is strongly evident in the anterior branches of Indo-European languages. Yet neither the Sanscrit nor the Greek (both of which carry their forms farther than the Semitic) knows definitely the difference between the numeral two and the dual. No definite rule for the use of the dual can be given in either. To be sure, we have no rule for its use in the Hebrew; but the study of the dual in the Hebrew clearly indicates a distinct usage, and that is, that the dual is directly and primarily applied only to what is found in the human form, or destined for human use, and secondarily applied to human conceptions. Thus what is very plain in the Hebrew language appears in the Indo-European merely as a form. It indicates the very common experience that habits in their first appearance are designed actions or expressions; next they become automatic, and in this stage are apt to lose their distinctiveness, become common, and finally their original significance is vitiated or lost. The dual has almost disappeared from the Latin, except in *duo* and *ambo;* and as to modern languages it exists only in dialect. I feel sure that the dropping out of use of the dual is an atrophy in language, and that we can trace the real meaning only by going back behind the rudimentary to the clearly defined use which is preserved in the Hebrew.

As a literary vehicle the Hebrew is unique, presenting in its earliest fruits nothing but what purports to be Divine Revelation, and in its middle state only that which elucidates and amplifies the human understanding of that Revelation.

In the latest phase of Semitic language development, other elements entirely foreign to this tradition appear, and the language somewhat unwillingly adapts itself to metaphysics and science with their numerous technical terms.

It may appear perhaps too strong a statement to say that Hebrew is essentially the language of Revelation, inasmuch as it is common in our speech to refer to the prayers in Egyptian papyri as containing revelations. The readers of Sanscrit find in the Vedas, etc., as much of revelation; and the Assyriologist is as ready to speak of the "sacred books" of the Euphrates valley. Even the myths of ancient Greece and Rome are dignified with the same name, and esteemed as on a par with the Jewish so-called "legends." But the last word is not yet spoken on these subjects; we are only in the beginning of a new inquiry which claims the right to investigate, examine and study rationally all the kindred facts in this field, and to a coming day it must be reserved to speak the intelligent word on the important question, whether all this literary material of the various nations and tongues is intrinsically of the same kind. Suffice it to say here, that there is but one series of books—the Hebrew—which fairly teems with the assertions that the words written and proclaimed are not the words of man, but the dictate of the Divine Himself. I know of no critic who has placed himself squarely upon this basis and has sounded the depth of meaning in the Hebrew Scriptures, and classified them with any show of reasonableness and reality, except Emanuel Swedenborg; or if we may venture upon the most Eminent authority, the Lord Jesus Christ, whose references to the Word of God are indeed very significant.

One might not unjustly reply that granted that there be allowed to the Jewish Scriptures, certainly in form, a uniqueness shared by no other literature, this idea of regarding Hebrew as the only vehicle of Revelation from the Divine would exclude the New Testament, written in Greek. But it is to be remembered—whatever the critical views regarding the original language of the New Testament text may be—that the authors were of the Hebrew or Jewish stock. There

is no doubt that the disciples of the Lord, and others who wrote the Gospels and the Revelation, were Jews, and it will in this respect be true that "salvation is of the Jews" (John, iv, 22), it being understood that no other revelation brings to human notice the true God. Not all may be willing to grant the claims of the Hebrew language, here set forth as the only language of Divine Revelation, but all may grant it as an hypothetical argument.

Here it may not be out of place to define in a general way the idea of Revelation as the giving directly, in apparent human thought and language, of an expression of Divine Truth. This excludes the idea so often brought forth by writers, that prophets and holy men of old, being inspired, could not otherwise than express Divine Truth; our view being, on the contrary, that it was not the *men* who were inspired, but the *words* which they uttered, not at all, but only at special times.* According to this view the Hebrew would seem unique both as mere language and also as literature, and certainly antedating Greek and Latin in every respect.

In the Greek language we encounter a very different genius. At the very outset the student is confronted with a most developed form of the verb—indeed many say the only forms really needing study in the Greek are those of the verb. It is in this respect not so different from the Hebrew, because the verb is its developed part of speech. But the Greek is somewhat in a state of fusion, showing a set of forms which point to the times of a freer use, with much less definite time relation, and a more modern distinct time conception. The agglutinative stage has all but disappeared, and modifying elements, whose use indicates law, but whose origin is lost, step in as inflexional elements. The historical sense, the succession in time begins to assume regularity. This in itself is an indication that the Indo-

*It would according to this view be a simple matter to show why the Gospel of Luke could be regarded as inspired, but not the book of Acts; or the Gospel and Revelation of John but not his Epistles.

European civilization is coming out of a more contemplative and more clearly subjective state into one where external relationship acquires prominence.

The Greek shows also a development in the noun, where classes of relationships appear grouped, and assume forms as cases. Not so rich in tense as the Latin, and still less than the Sanscrit, the Greek still has a flexibility which lends itself to composition and the direct formation of compound words. Where in the Hebrew the nouns are attracted towards one another, they still hold independent positions, an indication that compound ideas were not unital, but elementary, whereas in the Greek mind the compound idea stood forth plainly as a unit. If these conclusions are not pressed to extremes, and especially if they are mainly applied to the earlier literature of a more spontaneous expression, it would not be going too far to say that the Hebrew is a language indicating that the race was closer to the sense impression, closer to the memory stage, though beyond both; but that the Greek is nearer the reflex attitude of investigation, of the voluntary arrangement. This may be stating the conclusion broadly, perhaps imperfectly; but it may be regarded as the beginning of a distinction which makes at least an attempt to be organic, and to recognize some internal connection between two languages now so generally considered as utterly distinct and unconnected. Indeed without pursuing the psychological course the writer does not see how the Babylonian confusion can be cleared up.

The Latin branch is in many ways very closely connected with the Greek. It seems Greek gone one step further, but everything seems more strongly defined, and especially brought strictly under rules. The construction of the sentence assumes great importance. This is only the universal application of that wonderful capacity of a Latin author to abstract his thought from persons and things into the realm of pure, and yet practical, thought. This must not be confounded with the picturesqueness of the Hebrew tongue, whose every material expression was the vehicle of a conception, or with

the Greek vividness of imagination, which so readily lent wings to material thought, but the Latin is the language of the clear expression of purely mental concepts by means of word forms of its own, so that one term was not used for two entirely different mental conceptions. To be sure many of its words were adopted from the Greek; still, the fact that they became quasi-technical terms bears out this tendency of having special terms for purely mental conceptions and activities; and the Latin must therefore stand for a still further advancement of the mental development of humanity. There is a sense of the precise, the practical, the strongly defined expression, which has given the Latin a distinctly educational value, recognized to this day.

But let us pursue the inquiry for a moment in the interior historical development of the three nations themselves. The Semitic race appears as a widely diffused race whose boundaries it would be difficult to trace definitely, and whose origin, designated by Noah, is not in a distinctly historic personage. Noah, the bridge between the post-diluvian and the ante-diluvian development of mankind, cannot be a mere individual according to our conception; he is an age, and specifically that age out of which the Semitic is one of three specific, branching developments. Of the Semitic age itself we have, properly speaking, no historical account, for true history, in the Word, begins with Heber. But we have traces of it in that wonderfully fertile field so recently developed and now placed on its own feet as Assyriology. The fossil Assyrian—if I may be permitted to use that expression—presents the very interesting aspect of an ethnical transformation, in which the shell of an ancient, and evidently once a very vigorous civilization, has been absolutely transformed into the Semitic. The causes of this transformation can perhaps at present not be satisfactorily presented to the world at large; but it seems to the writer that the story of Jonah, and later the book of Daniel, are not unwilling witnesses to such explanations, if we regard them simply as signs of a previous more general, perhaps

we might say voluntary and orderly, movement. In short, the civilizing element was not in the Semites themselves, but was received and faithfully treasured up by them; that is to say, the Semites had received the ancient and the continuous Revelation, and had spread it abroad, though in Jonah's time they were unwilling to communicate it, and in Daniel's time it had to be wrested from them.

If this is not accepted by all as a true picture of the Semitic period, there is perhaps less disagreement with regard to the Hebrew age. Its rise is from Chaldea; from thence through successive migrations we trace it through Syria and Canaan into Egypt. We can follow its development from a family into a race, which as such is in utter dependence or servitude. It has, as it were, a second migration, which is properly an emigration, from Egypt to Canaan. This period is much longer, and seems one of the greatest importance. The one characteristic of this second migration is the period of law-giving, and indeed the difference between the Semitic and the earlier Hebrew age does not seem so much the giving of the Law by the Divine, as the fact that it was written. The implication is not that with the Hebrew age the age of Law began, but that with it the Law became permanent; for writing implies just this permanency, and the Tables of Stone accentuate it. It is quite important to keep in mind the additional emphasis, which is most prominent in the Mosaic law, so-called, that the law was given as Divine. This is the distinctively Hebraistic characteristic; one cannot get away from this fundamental idea that Moses is presented as simply the amanuensis and the mouth-piece, and that he nowhere arrogates the authority of the law as his, but he gives it as the command of God.

This view in a measure characterizes all the important Hebrew writings—that is, all the writings that were of paramount importance and which were designated as the "Law and the Prophets," in contradistinction from "the things written" by the "fathers." As if from an inner

consciousness or compulsion, these two species of writing were kept very distinct by the Hebrews, and are still in a measure kept so by the Jews to this day.

Think of this Hebrew age of law-giving as we may, the one thing which stamps it absolutely—whether we regard the presentation of the manner of giving as allegorical, or as actually true in the manner in which it is presented—is the fact that Law is given and received as a dictate, and not as a result of human thinking. The conception in this form permits us to recognize another apparently very anomalous characteristic of the Hebrew mind,—the great proneness of the Hebrews to idolatry. The fundamental conception of the Hebrews as a monotheistic race is a distinctly mistaken one. If the idea of the one God had been a conscious or rational development of the men of the Hebrew age, their continual lapse into idolatry would be utterly inexplicable. It would betoken a weakness of mind and character that is totally at variance with facts; for these maintain steadfastly that idolatry was their habitual condition of mind, and that the Divine dictate was given them to overcome their idolatry. It explains the fact also that the Hebrew service was not a religion, but a form of religion, and indeed such a form as contained a system from beginning to end, a form which was definite, specific, and very complete as well as exacting.

If it seems difficult for us to conceive of such a condition, it is necessary to keep continually in mind that here psychological processes are evolved, and that we need to retrace our steps from the "now" of maturer life to the "then" of less unfolded life; or, if you please, we must step from the present adult life of the race to either a child's or an adolescent life. To that life the terms of dictate and literal command are not unknown or strange. To that life law does not come as the rational evolution of conception from itself; it simply comes as something exacting which demands obedience, and visits disobedience with swift punishment. Goodness is to that age not a chosen product; authority is an external and arbitrary factor, from which self-will seeks to turn at every opportunity. Obedience is the form of a

good life, but it is not religious, because not acknowledged from principle. Thus upon the basis of psychological development the Hebrew age becomes very plain; and, though an age spread over upward of a thousand years, it presents in the main one characteristic, and it is the one with which the condition of the Hebrew language organically coincides. Indeed it seems already clear that many questions which are at present so many difficulties on the linguistic side will ultimately have to be elucidated, if not wholly, yet largely, by the national use of psychological facts when these are once well established.

The study of the history of Greece presents in a measure not a wholly new picture, but rather a new phase of the same picture; migration is the word which also covers its beginning, but all its elements are much more hazy. Still, near its beginning, we find the making of law one of the prominent features: only the distinctly Divine feature is removed therefrom; the human origin becomes very prominent, though the factor of special wisdom is not absent.

But the law very soon extends to the realm of the outer world and the subjective conception of man's relation to it; in other words the story of Pegasus presents to us in one of its traditions the wide extent to which intelligent law expanded human conceptions. Under the hoof of the winged horse a fountain broke forth on the summit of a hill, and nine virgins were at the spring. We are told that they knew a horse was the emblem of the power of intelligence; its wings the power of elevation to spiritual heights; the hoof the power of opening truth in the ultimate degree, where the origin of the understanding is seated; the virgins were the affections for the knowledges there, and the hill represented the common good from which they viewed all knowledge, and also their love for one another. (Cf. Arcana Cœlestia, n. 7729.)

The Greeks opened up Science, which is no more than the recognition of law on the material plans of existence. They pushed higher, investigating the laws of thought, especially the laws of continuity, for which the essentials

of Revelation had furnished the final, or basis of ends. This seems to be the meaning of their philosophy. To just this development their language seems fittingly adapted.

If it should seem that in this consideration Greek life appears too condensed, and especially to omit one very salient feature of Greek civilization, namely, their art, still it is needful to consider that their art is itself a witness to that very life. Greek life was singularly destitute of what we may call the quasi-practical side. Their art was the ultimation or the practical issue of their intellectual life, and it can hardly be said to reach beyond the ornamental stage. The Beautiful is with them the Good. If the Semitic is to an extent identifiable with the experimental stage of human development, to which the observed facts come as dictates, the Greek development must be compared with the stage of reflex-action when the facts are taken from the memory and scrutinized by themselves and in relation to the beholder. This is accompanied by very unusual penetration, so long as the thinker's own purposes are not mingled with it. To it is due that wonderful insight by the Greeks into all the forms of motion that accompanied external and internal activity. Hence the wondrous expression of life, pose, or emotion, which are so characteristic of Greek statuary. A child's drawing, though crude, exhibits precisely similar qualities; everything in its picture is remarkably expressive, only it lacks the refinement of execution which in the Greek work of art is the sign of its maturity—and that means, that the modern child passes beyond the stage of the adult Greek, because, since then, the world has grown. The perfection of Greek art is the witness to the psychological development of the race, that unfolding of the influence that follows the recognition of Law as received into the human mind, not as a dictate, but as an attribute of being.

If both the Greek and the Hebrew civilizations may in a broad way be regarded as a development of Law, it is quite as fully true of the Latin race. Evolution is recognizable here in the well known migration with which Roman history

also begins. But the development of the Roman State is parallel with the development of Law as a civil code, as man's expression of human needs, and to Rome is due the accomplishment, if such it be, of having furnished the basis of an organic body of laws to every civilized nation of today.

Whatever desire there may be to surround these laws with a halo of superior authority, they are distinctly recognized as, fundamentally, human laws; they are above all things liable to change or even to repeal. Not made with a view to such change or repeal, indeed, still as they are intended to further the pursuit of happiness, as the conception of happiness changes the provisions aimed at by law must change.

If this comprehensive view of the history of the Latin race may be granted as involving a legitimate comparison with the two former civilizations, it may also appear how even here the very language was in the most appropriate stage of development to serve such purpose of external distinction, for there is perhaps no language better fitted for logical expression and definition than the Latin.

It would be interesting here to follow the constitutions of the Hebrew, Greek and Latin states in their three stages of civilization, but to descend into their wars and strifes would only be to blur and confuse our present conceptions; moreover this detail would lead us too far from our purpose; nor does it seem necessary, inasmuch as they are intimately connected with the conception that each held with regard to the Law. But there is one tendency toward which the mental attitude of each civilization inclined that cannot be passed by here. It is well known to students of psychological development that the Greeks owed the impetus to their culture and refinement to Cadmus. This is a disguised confession that for their higher knowledge they were dependent upon the East;* and this implies that indirectly,

*The Greek word for Cadmus is the Hellenized form of a Hebrew word for the East. The Hebrew word has simply taken on a *Greek* termination,—a Greek garment, as it were.

or mediately, their higher knowledge was derived from those who had the Word, or a Divine Revelation.

So, in their turn, the Latins pointed to Greece as the source of their knowledge. This pushes the source of their wisdom just so much farther from themselves, but nevertheless does not do away with the fact, that the same Revelation which enlightened the Greeks is the real source of the light which the Romans embodied in their civil code. Hence the justification of the modern view that the real basis of all civil law was indirectly that part of the Divine Law written on the second table, called the law of Love to the Neighbor. And it is more than hinted at, that this law must finally rest upon the first table which has written upon it the law of Love to God.

It is, again, not my purpose to pursue on interior lines this inquiry whether such dependence upon the Divine Laws is actually traceable in the laws of the Greek and Latin Commonwealths; but I would restrict the search to the external features of the Word as among the Hebrews, the Greeks and the Romans.

The Hebrews show plainly in their sacred book that they received all the Commands and teachings as a dictate from the Divine. Quotations are not necessary; the proofs are well known to all. But the consequence of this dictate needs to be kept in mind, and it is this, that it kept their books permanently in a certain order; it is of a kind that has kept the Jewish canon different from any canon we know. Its order is that familiar to us all by the expression "the Law and the Prophets." A look into a Hebrew Bible shows that all the early Hebrew books regarded as the sacred collection consisted of these: 1. The Law, or the five books of Moses; 2. The earlier Prophets, or Joshua, Judges, Samuel, Kings; 3. The later Prophets: Isaiah, Jeremiah, Ezekiel; Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. These collections made three rolls of about equal lengths—each perhaps 700 feet long—and they constituted the Sacred Canon called the Law and the Prophets.

Besides these books of the three sacred rolls the Jews collected miscellaneous "Writings," known to have been mostly made by earnest men of the race, partly in imitation, partly in elucidation, and partly from a collection of later historical facts. In this collection—by them never called "holy"—we find their song book, i. e., the Psalms of David and other hymn writers; and the book of Daniel, written in a foreign country and partly in a distant dialect. With regard to these two the Lord has a special word to say. He quotes from Psalm cx, 1 (Luke, xxi, 42) "The Lord said unto thy Lord," etc., but a little further on we find Him use this specific language: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and the Prophets, and the Psalms concerning Me." Here the Lord mentions not only the whole sacred Word then extant, but He also states directly the ground upon which these books are the Word, viz., because they testify "concerning Me."

With regard to Daniel the Lord said in Mark xiii, 14, "When ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, let him that readeth understand," etc. If we accept the Lord's authority—and it is very plain that we ought—then we may add to the Hebrew sacred books two from "the Writings," namely, the Psalms, and the book of Daniel, and this completed record is identical with Swedenborg's Canon (Arcana Cœlestia, n. 10325. New Jerusalem and its Heavenly Doctrine, n. 266). The distinctive position which the Word holds among the Hebrews is, that it becomes a complete collection of sacred books which, in contradistinction to profane writings, are the very *dictum* of the Divine to the race.

From them we pass to the Greeks, though we do not ordinarily think of them as much connected with the Word of Revelation, because the so-called classical literature has so few, if any, traces of direct connection.

Here at the outset an observation may be made which may seem to many quite an innovation, and, perhaps, too

daring: but the diligent reading and comparing for many years of the translation of the Hebrew Old Testament into the Greek (called the Septuaginta) on the one hand, and the version of the Hebrew in the Chaldea Targum on the other, as well as the careful comparison of the Targum with the Septuaginta,—all this has confirmed the conclusion, that the Septuaginta is not the product of a Semitic mind, as the pious fable of the translation of the old Bible into Greek at the Pharos near Alexandria would have us think. No doubt the Hebrews were diligently consulted in the making of the version about 300 years B. C., but the result is out of a Greek mind. It would be too tedious to present the proofs for this here; but they can be had for the asking.

Now the interesting point in this, and at the same time the strongest proof for the Greek origin of the Septuaginta, is the fact that the Semitic mind never asked for any reason why it had four different sacred rolls, the Law, the Prophets and the Psalms, and a collection of writings, kept apart from them. The Hebrew accepted the dictate, and asked no questions. But how about the Greek? He had no such awe for the Word, because he received it from a man, a Jew. The Jews probably persuaded the Greeks that all their writings were "holy" which, they perceived, had found their way into the hands of aliens. Hence they influenced the Greeks to change the title of "the writings" to "holy writings." That however did not prevent the thoughtful and classifying mind of the Greek from scrutinizing and comparing all the books, and finally putting together what his notion of order and sequence pointed out to him as right. As soon as the Scriptures pass out of the hands of the Semites all the sacred books are alike subject to criticism and the result is the new order of the canon in the Septuagint, which is virtually the basis of every subsequent non-Semitic canon. The former division, in which the sacred and the profane had been kept apart, becomes obliterated, and instead we find that which is so eminently Greek, a distinction into categories, and a classifying according to technical definitions. In our Bible, and from this very source, the books are thus divided into

historical, poetical, and prophetical books, and the sacred are mingled with the profane according to this outside measure.

It will appear from this consideration that several hundred years before the Christian Era the human right of judging the contents of the sacred books for themselves brought the world near to a great loss; the critical mind proceeded outward and lost the sense of the importance belonging to the inner consideration of the message of the books. What was the imminent loss? It was not the perishing of the history; that was still preserved; it was not even the danger of losing the teaching of any moral and humanitarian value that survived; but the authority vested in the former sacredness was gone. If this be analyzed it means that whatever the God of the Hebrews was to the Hebrews, He was dropped out of sight, and merged into the philosophical conception of the Divine in that day. Philosophy might appear to wing thought, and speed it on to highest conceptions; but one thing is true, it never could provide attributes higher than human. Lest at this important movement the supreme conception should be lost, there falls into the time of a decadent philosophy the needed complement, the Revelation of the Divine, the fourfold Gospel in Greek. It was no chance; it was of the Divine Wisdom and Mercy, that it came just then!

The Latin being farther removed from the seat of Revelation had proceeded even farther than the Greek; it had even lost its ancient divinities, and descended to the lowest of human thought, the conception that man, the greatest man, the emperor, is God. And the ruin which must inevitably have followed such conclusions was met by the fact made patent to the world under Roman rule, that there is a Divine Human, that God was born as man, and in Jesus Christ became "Immanuel"—God with us. To those who would have been mortally wounded by the conception of a mere man as God, to them the doctrine of Jesus, "I and the Father are one," could be presented for adoption.

But, I take it, the spirit that produced the Roman law was

not to stop here. When through Christianizing efforts the Word of the Old Testament, augmented now by the New, gained a foothold, the inherited Greek independence of thought asserted itself here; the naturally intelligent student adopted the newly acquired power of adjusting writings and traditions in their relations, and we find in the so-called New Testament an obliteration of the distinction between what is taught by, and treats directly of the Lord, and the doings of those who were with the Lord. Neither the Acts, nor the Epistles come under the class of books which the Lord accepted as His books, for they contain the acts and teachings of His apostles and followers, not of Him directly. While on purely natural grounds, the classification of the books of the Bible appears perfectly correct, the arrangement becomes confusion when regarded from the center, the Lord of Whom the true Scriptures teach.

It may be observed that the practical sense of the development typified by the Latin civilization would not stop at the mere arrangement of the so-called sacred books, but that it would propound other questions which would either establish or demolish the sense of authority attaching to this ancient literature; for when human thought comes to feel its power it must needs try it to the uttermost.

Is it not interesting that in the very end or decadence of Roman brilliance there arose in Paris the flourishing extension of Latin brilliance, a modern light which started exactly that inquiry? Jean Astrue, a French physician and scholar, a student of the diseases of the Sacred Scriptures, started the plausible theory that the so-called sacred books of the Church are like a human composition, woven out of ancient tradition. And though Astrue never gets the credit now—because he was so elementary in his beginning—still he started that enormous modern wave of Biblical criticism. It is a movement in perfect harmony with, indeed the natural consequence of, the adoption of the idea that man is the author of laws, and that by his laws he dares measure even the most sacred treasures of literature—and according to these laws will he pursue his ideal happiness. It is a further

development of the first efforts proceeding from the earliest exercise of the Indo-European mind which classified the whole Semitic literature according to scientific principles. The younger race, instead of scrutinizing the external order, subjects the contents themselves to its judgment.

It comes to so many souls as a fearful blow that what seems to them the very Word of God should be thus vilely treated, torn asunder and brought to the verge of complete destruction. But to one who views the situation calmly, it cannot escape attention, that with no other criterion at hand, this is the only course that unceasing development of the power of independent thought can really take. The only real danger there is, lies in the fact of any critic's asserting that his mode of arriving at the truth is the only one, and that every other way is irrational and false: which is autocratic militarism in the realm of Bible study.

That the danger is, however, not so fearful and absolutely destructive must be somewhat evident to a vigilant watchman on the wall. Has not this movement of critical inquiry been attended by one most important consequence? Has it not brought us a revision of the Bible, accompanied by an amount of reading and comparison which no other possible movement could have aroused? Is the proportionate number of believers in the Bible sensibly lessened? Or has rational inquiry into the meaning of sacred words ever been more earnestly alive? It seems to the writer there can be no doubt as to the answers to these questions. But we cannot give that confirming answer without the additional inquiry, What has deepened and preserved the positive attitude? And the reply is not far to seek when we learn that at the very same time or even a trifle before, when modern confusion became densest, beginning with Astrue, there came a light into the very center, and showed that by admitting rays of spirituality into the superior region of natural rationality, the Light of Truth would dissipate every confusion, every darkness; that it would reveal clearly the distinction between what is Divine and what is human, what is internal and what is external. That light came in Swe-

denborg's spiritual-rational theology. It is that teaching which approaches in an affirmative spirit the sacred records of the past. Written in clear-cut, terse, logical Latin, easily comprehended by earnest readers, it does not hesitate to acknowledge Jesus as the wisest of men. It accepts His criterion as to what makes the Word of God, and it proceeds to inquire what the new teacher may bring. By His lead and guidance it finds the Word presenting a continuous consistent history of the development of the human race from its earliest beginning to its farthest possibility. That history of the inner human development becomes the unrolled history of every human life from its obscurest beginnings, in which the subtle elements, of heredity and its own individuality, are seen in their inter-relation—a complete psychology or development of the soul even to its most complex and most perfect life. As that history widens and deepens, the inner purposes of the Divine appear, and there stands out the perception of the One Divine Life filling all, and embracing all within His infinite Love. And how does the wonder deepen when it is remembered that all the letters of the Latin are borrowed from the Greek, that the Greek are the reproduction of the Hebrew, and that in the Hebrew every letter is the pictorial representative of something human! Was there ever a book in the world so wonderful as this, so designed that the writers of perhaps twenty centuries could contribute unconsciously to a work which when seen both near and from afar is such a Unit, so thoroughly human—Divinely Human in its inmost, angelic human within, and spiritual rational without, clothed with a covering the picture of the human body?

To sum it all up then, it would appear that, in terms infinitely more comprehensive than Pilate would have written from himself, he was made to write for ages to come the fact that in language, in history, in relation to the Divine Revelation as the Word of God, Hebrew, Greek and Latin, closely connected, and in strict succession, present an immensely important psychological development of the race. When this psychological element is recognized, and its

stupendousness is lost in the phases which are to us neither incomprehensible nor unobservable—we mean, seen and realized from the individual development—then the race-progress will present a higher field in which the pursuits of the noblest and strongest minds will find infinitely more satisfactory results than in a criticism already obsolescent that affords so little tangible as a result. The period of Hebrew, Greek and Latin will be seen to cover in the human race in an eminent degree, the age parallel to the individual age so often called—especially as regards the male part of the race—the critical age; it embraces the age in which man learns to obey commands (Hebrew); then makes for himself ideal conceptions of life (Greek); and ultimately arrives at the maturity of his own freely chosen and deliberate thought, to govern and conduct his own life (Latin). Before that age, the child-stage, the individual is not led by thought, but by the sensitiveness of affection. Again after that age, when the currents of thought pass through well-formed channels, influences from without lose their immediate power. Thus this critical age is the one to which the psychological pursuit of the complex study of Hebrew, Greek, and Latin is of immense importance, and to it the whole Word, seen rationally, is offered by the Divine Hand as a Guide. Again this rational view of the real connection would also obviate many at present almost insuperable obstacles; to mention only one, the great objection to all that is *miraculous* in the Word. Wherever anything of this nature is encountered in the Word, it is sure to evoke antagonism in critical minds. If once the whole age of Revelation-giving is considered, with the thought continually upon the critical age, it will at once appear that the miraculous, far from being out of place, is a special characteristic of that age; it has no meaning to the earlier life, and to the mature life following it is unnecessary. But to the formative stage, the flight of mentality in every direction, the miraculous is a most welcome element. In this view the so-called strongest evidence against the Word of God becomes one of the strongest proofs of its

wondrous accuracy, and a witness to the supereminent wisdom of Truth embedded there, which guided its giving.

To an open mind which descends golden stairways of love for what is good, lit up by the Light that shines within with spiritual lustre, the Word assumes an aspect of grandeur which becomes increasingly perfect with every detail, so that even over the head of the Crucified One the Hebrew, Greek, and Latin becomes the symbols of a marvelous Revelation into which it is now permitted to enter rationally.

Jacob E. Werren.

THE PSYCHOLOGY OF REVELATION.

By the Rev. Arthur E. Beilby.

NO truth of the New Age encounters such a cold stare of disapproval from this generation as the doctrine of the Word. It cannot take a step without being sharply challenged by the outposts of rationalism; and rationalism so-called is today as much within the Churches as without. The claims of revelation are resented as the high crime of *lèse majesté* against the sovereign intellect of man. You may doubt all else, but you must not dispute that sovereignty and expect a hearing.

What, then, is the doctrine which finds itself faced by so hostile a front?

Three fundamentals are involved in revelation: 1. The Revealer; 2. The thing revealed; and 3. The being to whom it is revealed. To these must be added the further enquiry: 4. How the revealing is effected. We will take them in their order.

1. The Revealer. You must start with first things, with primaries. The unseen is always behind and beyond the seen. Were there not already a reality we cannot see, there could not have been the appearances we do see; what is out of sight precedes and transcends what is in sight. It is the controlling factor.

All things rise out of and rest back upon God as the secret ground and pervading essence of all substance. That is the basic assumption. But an essence, however deeply hidden, that does not communicate itself is inconceivable. A God, not self-revealing, but self-enfolded, sealed with seven seals never to be loosed, would be a *caput mortuum,* a death's head. An abject, helpless Deity indeed, who could not interpret Himself to His own creatures! A stage obscured by a perpetual drop scene were not more depressing. The

thought excites a shiver, as does the story of the Man in the Iron Mask, mysterious and inaccessible. God therefore is a Revealer, revelation being a necessity of the Divine nature, as effulgence is of the sun's.

2. The thing revealed. What is this? Surely, the riches of the Revealer's own Being, His Love and Wisdom, thus Himself. These are the "great things of His law" (Hosea viii, 12)—"great" because they bring Love to light, and indeed not only make God known to man, but make man known to himself. For the truths of the Word, though treating incidentally of oriental worthies and unworthies, are deeply concerned with the more than oriental splendor of the human soul, a splendor only potential till the Word reveals it. Through many "dark sayings" one theme emerges, which is redemption and regeneration. And this was ever so; for the Word, or *Logos,* must not be limited in conception to our Bible, even to those portions thereof which we recognize as Divine. There were revelations, both written and unwritten, we are assured by our Seer, ages before the birth of the Old Testament, and whether spontaneously perceived from within, or committed to memory, or perpetuated in documents, the theme was one and the same.

Revelation, then, is *God speaking:* the personal factor is in the fore-front. As He Himself says: "*I* have written to him the great things of my law."

A cow can call to her calf, and a bird to her nestlings. It would be strange indeed if our Father in Heaven were the only tongue-tied parent in the universe.

3. The being who is addressed. He plays an indispensable part. Without him the contract cannot be carried out. A speech without an audience were as futile as a bullet without a billet. True, we can talk to ourselves; a soliloquy is an admissible outlet for energy under some circumstances; but, obviously, it does not fulfil the purpose of speech, and is probably not a very healthy exercise. It is not fruitful. Can that be called revelation or language at all which is addressed to the desert air, or even to the rocks that can only

reply in an echo? The simplest utterance involves two parties, a speaker and a hearer. A *sayer* implies a *sayee* as surely as an employer an employee. Where, then, in the instance before us, shall we find our sayee—the audience, the hearkener? Not every creature furnished with ears will do. Revelation, let us remember, is the revealed will and wisdom of the Most High. Manifestly, the sayee must be one organically capable of hearkening and responding as well as hearing.

Let us suppose, for example, that a knock resounds at your front entrance—an urgent "Rat-tat-tat" several times repeated. Who will answer the door? The cat will not, though she hears the knocking plainly enough. She would not open if she could, having no sort of interest in the messenger or the message. She will therefore curl herself up complacently, and compose herself again to slumber. "What's Hecuba to her, or she to Hecuba?" But the master, the mistress, or the maid will open the door; or, if unable, or for some reason unwilling, will at least feel ill at ease. They respond to the summons; they recognize responsibility. The call concerns them, and, though it may possibly not be attended to, cannot be ignored with impunity.

Now, the revealed Word is a knock at the door, a summons to attention. And, "of all the creatures under heaven's wide cope," man is the only one capable of responding to it. There is that in him which goes forth to meet it. It is a word in his ear, and in his alone. If, as we believe, there is a Sayer with a burning message, then here, in the human creature, we find the sayee; and there is none else to contest the honor with him.

But, we may here observe, that, with all his pre-eminence, man is only a respondent, or receiver, eligible for seeing and hearing what is presented to him, as the eye answers to light, the ear to sound, and for no function whatever beyond that. He is not an original discoverer or an arbiter of what is truth and what is not. He is a witness, a reporter, and can testify to what he sees; but it was there before he

saw it, just as the light is present whether we recognize and respond to it or not. It is revealed to us. At best we are but

> Like some lone watcher of the skies
> When a new planet swims into his ken.

The all-important truth is, that the Lord Himself takes the initiative. Revelation is God appealing to us—wooing us; our part is comparatively passive. How subtly is this suggested by Thompson in his "Hound of Heaven," where he pictures the unseen Spirit pursuing him "down the arches of the years"!

The reality of all things stands ever quite near, longing to be known, stretching hands across the gulf, urgently signalling to us, sending up rockets, as it were, to capture our truant attention, plying and beseeching us to look and listen! It may perhaps be an unfitting image, but I could almost imagine the signals as tremulous, even frantic, with the anxiety of love.

God is the Hidden which desires to be hailed; the Secret which seeks to be published; the Latent which labors to come abroad.

We conclude, then, that there is no great gulf fixed between the Infinite and the finite; the chasm is bridged; "a highway is there," and the redeemed walk therein. As Patmore sings:

> For, ah, who can express
> How full of bonds and simpleness
> Is God,
> How narrow is He,
> And how the wide, waste field of possibility
> Is only trod
> Straight to His homestead in the human heart.

Revelation, moreover, is addressed exclusively to man as the only responsible and responsive being. It could not, indeed, in the nature of the case, be withheld from him, any more than the air current from above can be cut off from a diver on the ocean bed, whose every breath depends on it,—except with fatal results.

4. But a further question is, *How?* How is the gulf bridged, and a highway cast up across what looks like an *impasse?*

The giving of Divine revelation to our race is often assumed to be a simple procedure, as though nothing more were called for than to put a book into a man's hand,—a sort of "Enquire within for all you want to know,"—and the deed is done! There could hardly be a completer mistake. The process involved is probably the most complex conceivable. Until awakened, we are not apt to regard ourselves as other than a higher order of animal, and do not dream of direct responsibility to the Deity. We realize our associate existence with other creatures much more readily than our private and personal relations with God.

It may be suggested that Nature is a revelation to men, and that our own intuitions supplement her efforts. But that is an error. It should be obvious that Nature cannot even stutter "the story of her birth," still less show us plainly of the Father; and that when she seems to do either one or the other, it is man's instructed sense that supplies the idea. As for our innate conceptions of God, they are as a wick without oil, and will never light us on the way. The soul dares not credit its own guesses and flashes—except as they are reflected and confirmed in the mirror of revealed truth. There are stars in the sky so faintly defined that only the camera and long exposure will verify their existence. Our intuitions are even less defined.

Revelation, then, is a necessity. But how is it effected? How may the Infinite and Eternal, who is Life itself, converse on equal terms, or in intelligible terms, with a creature who, though the crown of creation, is nothing but a vessel, or mould, with no life at all in himself? A Being who is the same yesterday, today and for ever, to address Himself to a time-ridden, sense-bound mortal! Manifestly, the Divine life can find no spontaneous, unimpeded expression through a finite creature. Even the celestial man provides no such medium.

Communication, therefore, can only be by some common

code, or system of signalling; in other words, by assuming the cumbrous drapery of symbol. Signalling of any sort is almost invariably by symbols. A flag is waved, a semaphore arm lifted or dropped, and the observer receives intelligence and acts accordingly. Masons have their signs. So, if rumor be reliable, have lovers, who will speak to one another by the language of the eyes. So, indeed, with all of us, who—something like M. Jourdain in another sense—have been talking symbols all our lives without knowing it. Even an animal readily responds to symbols, and can interpret a code if once set up. I said that a cat would not answer a door, and that is true in a general way. But there are circumstances in which she would certainly try. When the early morning cry of the milkman rouses the echoes of a London street, all the pussies of the neighborhood are on the alert. They could not spell the refrain, "Milk-oo!" but they understand it. They have acquired the code. It speaks to them and they answer.

In all these instances the parties concerned are on the same plane, and can agree to recognize a common code, this being often only an arbitrary device. Could we arrange such a code with the inhabitants of the planet Mars, there would remain, perhaps, no insuperable obstacle to successful signalling.

But God and man are not on the same plane, and the problem is infinitely greater. They can communicate only in the language of Correspondence, the symbols or code signs being in the inherent nature of things, and having the most intimate relation with all prior causes and origins, up to the First Cause Himself. Novalis unconsciously summed up the whole philosophy of Correspondence when he said, "We touch heaven when we lay our hand on a human body." The language of Correspondence is that which the Divine Being always and necessarily employs, in His works as well as in His words, and thus He is "infinitely visible and infinitely credible." It is the language of the Book itself, which presents a series of enigmas or parables, these being flawless and inerrent; not necessarily in a literary or historic

sense, thus, not in themselves or their setting, but solely in fulfilling the end in view. That end is the conveying of infinite wisdom to finite perception. The symbolic method of tuition may seem a round-about route, but it is picturesque and appealing all the way, besides being the inevitable and only route open to us.

The vessels or vehicles for conveyance of Divine truth, whether prose or poetry, history or prophecy, are subject to the usual human infirmities, and affected both by the temperament of the authors and the times they lived in; but they serve their purpose, and serve it not less but more effectively by reason of their limitations. For, as an artist is limited by the materials he works in, be they of pigment, marble, or letters, yet reaches his fellow mortals more successfully by their aid than he could hope to do by more ethereal means, so the Lord, the Revealer, is conditioned by the human medium He appeals to, as the dyer's hand is "subdued to what it works in,"—conditioned, but by no means defeated or thwarted.

The penmen of revelation were average, imperfect men, and remained so throughout, their Divinely imposed task not requiring—not indeed admitting—any supernatural suspension of individuality. Treating of earthly things, which solely concerned them, they unwittingly told of heavenly things, but without any perception of the Correspondence between them. That perception had perished; the very key to a knowledge of the mystery was mislaid for ages, though never wholly lost. It is now restored, rusty and corroded with disuse, but rescued from oblivion, and never more to slip from our hold. It does not as yet slide smoothly into the wards of the lock—how should it?—and our unskilled fingers may long fumble with the task. But it is the key to the future, and generations to come are to witness an opening of doors and revealing of treasures such as have never been known in the past—doors that no man shall shut.

ARTHUR E. BEILBY.

DO WE MISUNDERSTAND SWEDENBORG?

By Charles M. Reed.

IN two long articles, one entitled, "Do We Understand Swedenborg?" published in the January and April numbers of the Review for 1917, and the other entitled, "Scientifics," published in the April and July numbers for 1918, the two covering over one hundred pages, our good friend Mr. McGeorge contends that, by neglecting to notice Swedenborg's peculiar use of capital letters, the translators of his writings have failed to express the true meaning of his words. In the last instalment of his second article he even goes so far as to say that "no one should accept as true what we read in the present translations"; and in suggesting the importance of new translations he virtually makes very serious charges against the translators of our present versions when he urges that,

> Only those shall be intrusted with this important duty [translation] who have an intelligent conception of the magnitude and vital importance of the use that they are called upon to discharge, and especially those who love the truth for its own sake, and are not so confirmed in their own preconceived and *ideis propriis* that their minds are not open to the perception of new truths.

The implication that the authors of our present translations lacked these important qualifications only goes to show how the insistent dwelling upon one phase of a subject may distort the judgment of a conscientious and otherwise clear-headed writer.

Of some of the criticisms of our present translations we shall speak further on. At present let us consider the theory of Swedenborg's use of capitals, which underlies almost every part of the two voluminous articles in question. That theory is that "a capitalized word must not be considered

as the same word not capitalized"—that it must not be translated literally, in accordance with its lexicographal meaning, but must be given the spiritual signification attributed to it in some other part of the Writings.

If this theory is correct, its importance cannot be overestimated. It involves, not merely a radically new principle of translation, but a new and vitally important interpretation of all that Swedenborg has written in his theological works, and a new conception of the Writings themselves amounting to a complete revolution in the thought of the Church in relation to them. The author has made a very extensive study of the Writings for the purpose of confirming his theory. He has written a considerable number of articles on the subject, including the two above mentioned, and has evidently given to the matter much laborious thought. For all these reasons it seems imperative to inquire carefully into the correctness of his theory, as well as into the soundness of some of the conclusions which he has drawn from it.

At the very outset of our inquiry we are struck by two significant facts; first, that Swedenborg himself has nowhere in specific terms laid down any such principle of interpretation as that contended for; and second, that among all the sincere and intelligent students of Swedenborg's writings, including those who have made a special study of the original Latin texts, no one but our author had ever discovered such a principle.

Notwithstanding the broad statements that our author repeatedly makes, such as, "the warning so frequently given in the Writings that words that are capitalized do not and must not have the signification of the same word not so marked," we do not understand him to claim that any such rule is anywhere laid down expressly and in terms. He cites no statement from the Writings to this effect, and we have no hesitation in saying that no such statement exists. Nowhere does Swedenborg even speak of his use of capitals. On this point the language of our author in such statements as that above quoted is very inaccurate—not to say mis-

leading. The so-called rule is only an inference—an inference drawn from the fact that, in explaining the spiritual meaning of a few passages of Scripture, Swedenborg has said that certain words in those passages are not to be understood literally, and has emphasized the contrast in meaning by capitalizing the words quoted.

Of course, neither the fact that Swedenborg has not in terms stated the rule contended for, nor the failure of the scholars of the Church to deduce it from the form in which the Writings are printed, is at all conclusive as to the existence of such a rule. It may, possibly, be that Swedenborg carefully concealed his meaning, writing as it were in parables, and "appealing," as our author suggests, to the "affection of men for riddles," but this is not at all in accordance with his usual methods. No writer has taken greater pains to make his meaning clear and distinct. Indeed, the charge is frequently made that he is too verbose, repeating his statements of truth over and over again in slightly different forms, in order to impress his meaning more clearly upon his readers. He does, indeed, often complain that he can find no words in natural language which fully express the spiritual ideas he wishes to present; but with such crude expressions as he is obliged to make use of, he always endeavors to make his meaning as clear and distinct as possible. He is the last writer whom we should expect to find concealing his real meaning, and leaving it to be inferred from an unexplained use of certain forms of letters.

We speak of these considerations at the outset because they inevitably arise at once in the mind of every one to whom this new theory is presented, and while in themselves they have no direct bearing upon the question of the truth or falsity of the theory in question, they do call upon the proponement of the theory to establish its truth by some convincing evidence. Before contemptuously setting one side the work of all the previous translators and students of Swedenborg, and adopting this revolutionary system of translation and interpretation, the reader is entitled to some-

thing more than inference and conjecture. We do not think so poorly of those who have hitherto given so much time and thought to this work as to believe that their minds are not "open to the perception of new truths," but they certainly have the right to require clear proof that they are new truths before accepting them as such.

By what proofs then is this theory supported? Our author answers this question as follows:

> He [Swedenborg] has prepared us for the habit of looking for the real meaning of his terms, by telling us hundreds of times, when he is giving us the internal meaning of a passage in the Word, that such and such words do not mean what they purport, and he thereupon proceeds to give their real signification; but in his doctrinal works, and in the doctrinal chapters of Genesis and Exodus in the Arcana Cœlestia and in his doctrinal discourses in the Apocalypse Explained he does not do that, but makes use of these marked words. It is in one of these doctrinal chapters "Concerning the Last Judgment" coming between the explanations of the 17th and 18th chapters of Genesis that he gives us the information that a capitalized word *must* not be understood as the same word not so marked. (*New-Church Review,* Vol. xxiv (1917), p. 80.)

He then refers specifically to "Arcana Cœlestia," nn. 2117 and 2129, and cites in support of his statement the passages from these numbers hereinafter quoted.

Now, in point of fact, in neither of these passages does Swedenborg "give us the information that a capitalized word *must* not be understood as the same word not capitalized." No such rule—nor indeed any rule—is here laid down, either expressly or by implication. In both cases, after referring to certain erroneous views based upon a literal interpretation of certain passages of Scripture, he says that in their spiritual sense the signification of the words referred to is very different from their natural sense. Thus, in n. 2117, after referring to the general belief in the destruction of the material world and a general resurrection at the time of the Last Judgment, based upon a literal interpretation of the text in the Apocalypse relating to the New Heaven and the New Earth, he says in the original Latin:

"per Cœlum nec intelligitur cœlum, nec per Terram terra, sed Ecclesia Domini in communi, & apud unumquemvis in particulari." Or in English, retaining the original capitalization: "By Heaven is not meant the sky, nor by Earth the earth, but the Church of the Lord in general, and with every one in particular."

In other words, he is contrasting the spiritual meaning of the words "Heaven" and "Earth" as used in the passage of Scripture in question with their literal meaning, and emphasizes the contrast by capitalizing the words quoted. That is all. There is no attempt to lay down any general rule of interpretation, much less a rule based on the use of any particular form of letters.

It is the same with No. 2129. There, after referring to those who understood literally the passage of Scripture which speaks of the apostles sitting on twelve thrones and judging the twelve tribes of Israel, Swedenborg says:

per Apostolos non intellecti sint apostoli, non per Thronos, throni, nec per Tribus tribus, imo nec Duodecim per duodecim, sed per illa tam Apostolos, quam Thronos & Tribus ut & per Duodecim significatur Primaria fidei.

Or in English:

by Apostles are not meant the apostles, nor by Thrones, thrones, nor by Tribes, the tribes, nor indeed by twelve, Twelve; but by these things, Apostles, Thrones, Tribes, and also by Twelve, are signified the Primary things of faith.

The passage from "Conjugial Love" referred to in the second part of our author's article on "Scientifics" is of precisely the same character. What is true of the passages from the "Arcana" is true of this also.

The three passages above quoted and referred to are the only ones cited by our author in support of his theory, and, judging from the importance which he attaches to his recent discovery of the capitalization in the third passage, they are the ones on which he specially relies.

It must be kept distinctly in mind that in all three of these passages the words which we are told are not to be under-

stood literally are words quoted from the Scripture—never Swedenborg's own words. Nowhere does he say of his own words, "This does not mean what it seems to mean."

This distinction is practically admitted by our author in the passage above quoted from his first article, although, strange to say, he does not seem to see the obvious deduction to be drawn from it. Is it not, however, a very significant fact that while Swedenborg "hundreds of times" says that the words quoted by him from the Scripture "do not mean what they purport," there should be a complete absence of any such statement as to his own language?

To infer from the fact that in a few cases a capitalized word quoted from the Scripture is to be understood in its spiritual sense, not in its literal, natural sense, therefore no capitalized words are to be understood literally, is an unwarranted conclusion based upon very poor logic.

Take, for example, the first passage from the "Arcana" above quoted where it is said that "by Heaven is not to be understood the sky (*cælum*)." Bearing in mind the injunction which our author is so fond of repeating, that the subject must first be understood before what is predicated of it can be understood, it is perfectly clear that the subject "Heaven" is not the word "Heaven" in the abstract, but the "New Heaven" mentioned in the passage of Scripture referred to, and whose spiritual meaning is to be explained. It is the word "Heaven" thus quoted of which the predicate is made that it does not mean the natural heaven—the sky.

Our author's reasoning reduced to the form of a logical syllogism may be stated thus: The word "Heaven" as here quoted from the Scripture by Swedenborg is not to be understood literally; This word "Heaven" begins with a capital; therefore no words used by Swedenborg beginning with a capital should ever be understood literally—a palpable *non sequitur.*

This is a very weak foundation on which to build the novel theory, with all its startling corollaries, that Swedenborg's words when capitalized are not to be understood in their plain, literal meaning, but only in a spiritual sense to

be gathered from scattered passages in other parts of his writings by the aid of the "Concordance."

But on this subject we are not left to mere criticism of our author's reasoning. His theory is not supported by the facts. An examination of the original texts of Swedenborg's writings will satisfy any unprejudiced reader that capitals are not used for the purpose or with the significance claimed.

Let us examine the topography of the first two volumes of the original edition of the "Arcana Cœlestia," published under Swedenborg's personal supervision. The work, as we all know, consists of two general parts—the explanation of the spiritual sense of the books of Genesis and Exodus, and, between each two chapters of this explanation, a brief consideration of some other subject, as the Last Judgment, the Life after Death, etc., having no direct relation to the main body of the work. The expository part of the work is printed in roman type, while the intermediate chapters are in script or italic type. Throughout the work, but more especially in these intermediate chapters, capitals are frequently used in places where according to modern usage they would not be employed.

The volumes comprising the work were published separately, sometimes at considerable intervals of time. The first volume was published in 1749; the second, which contains the two passages above cited, nn. 2117 and 2129, not until 1750.

On the obverse of the title page of each volume is printed in roman type the verse: "Matth. VI: 33, *Quærite primo Regnum Dei & Justiciam ejus & omnia adjicientur vobis.*" In the first volume this is followed by a General Summary, in roman type, of the contents of Part I which constitutes this first volume. This begins:

ARCANA CŒLESTIA quæ in Scriptura Sacra seu Verbo Domini detecta sunt, continentur in Explicatione, quæ SENSUS INTERNUS Verbi est: de quo Sensu qualis sit videantur quæ de illo ab Experientia ostensa sunt . . . & præterea in Contextu, n. 1 ad 5 [etc.]. . . . MIRABILIA, quæ visa in Mundo Spiritum, & in

Cœlo Angelorum, cuivis Capiti præmissa & subnexa sunt: in Parte hac Prima.

1. *De Resuscitatione Hominis a mortuis & introitu ejus in vitam æternam. . . .*
6. *De Cœlo & Gaudio Cœlesti. . . .*
9. *De Societatibus, quæ Cœlum constituunt. . . .*
11. *De Infernis eorum, qui in Odiis, Vindictis, & Crudelitate, vitam transigerunt. . . .*

Following this is an introduction in five paragraphs, beginning:

LIBER *GENESEOS.*

1. QUOD *Verbum Veteris Testamenti contineat arcana cœli, & quod omnia & singula spectent Dominum, Ipsius Cœlum, Ecclesiam, Fidem, & quæ sunt fidei, nemo mortalium ex litera capit; nam ex litera seu sensu literæ nemo aliud videt, quam quod in genere spectent externa Ecclesiæ Judaicæ; cum tamen ubivis interna sunt, quæ nusquam patent in externis, præter paucissima, quæ Dominus revelavit, & explicuit Apostolis; sicut quod Sacrificia significent Dominum; quod Terra, Canaan & Hierosolyma, Cœlum, unde vocatur Canaan & Hierosolyma cœlestis; similiter Paradisus. . . .*

Then follows the text of the first chapter of Genesis, printed in roman type with frequent use of capitals, as for example:

1. In principio creavit DEUS Cœlum & Terram. . . .
3. Et dixit DEUS, sit LUX, & facta est LUX.

Then follow the "Contenta" or spiritual contents of the chapter, also in roman type, with a similar use of capitals; and then the spiritual explanation, verse by verse, as for example:

Vers. I. *In principio creavit Deus Cœlum & Terram:* Principium vocatur Antiquissimum tempus; per Prophetas passim Dies antiquitatis, ut & Dies æternitatis. Principium etiam involvit Tempus primum, cum regeneratur homo, nam tunc e novo nascitur, & vitam accipit; ipsa Regeneratio vocatur inde Nova hominis Creatio. Creare, Formare, & Facere, ubivis fere in propheticis significant Regenerare, cum differentia. . . .

At the end of chapter two and the beginning of chapter three is an intermediate section, the title of which, printed

in roman type, is: "De Resuscitatione hominis a mortuis, & introitu ejus in vitam æternam." This intermediate section itself is printed in italic type. From it we quote two passages forming a part of Swedenborg's personal experience, permitted to him that he might understand the state of the dying and their entrance into the other life:

170. *Angeli cœlestes aderant, qui occupabant Cordis provinciam, sic ut quoad Cor viderer iis unitus, ita tandem, ut vix aliquid meum mihi relictum sit, præter Cogitationem, & inde perceptionem; & hoc per aliquot horas. . . .*

172. *Præter Angelos cœlestes, qui occupabant cordis provinciam, etiam bini Angeli assidebant Capiti; & perceptum, quod ita fiat unicuique.*

Volume Two—printed in 1750, the year after volume one—begins with a preface printed in italics, the first part of which is as follows:

PRÆFATIO.

In Parte Prima *explicata sunt Quindecim Capita Geneseos & dicta quæ in Sensu Interno continent*[*ur*], *& ad quodlibet Caput adjuncta sunt, quæ in Mundo Spirituum & Cœlo Angelorum, ex Divina Domini Misericordia, videre & audire datum; nunc sequitur* Pars Altera, *in qua similiter ad quodlibet Caput adjungentur talia; ad Caput hoc* 16 de Visionibus & Somniis, etiam Propheticis quæ in Verbo. *Scio, quod pauci credituri sint, quod aliquis possit videre illa, quæ in altera vita existunt, & inde referre aliquid de Statu Animarum post mortem, quia pauci credunt Resurrectionem, & quidem ex Eruditis pauciores quam ex Simplicibus; ore quidem dicunt, quia secundum Doctrinam fidei est, quod resurrecturi, sed usque corde negant. . . .*

The text begins:

In hoc Capite de Hagare & Ismaele agitur; sed quid per Hagarem & Ismaelem repræsentatur & significatur in Sensu Interno, nemini adhuc notum est; nec notum esse potuit, quia huc usque putavit Orbis, etiam Eruditus, quod Historica Verbi non sint nisi historica, & nihil penitius involvant. . . .

We have made these extensive quotations from the original edition of the "Arcana" for the purpose of showing by examples the way in which Swedenborg uses capitalized

words. It will be seen that the use of such words is not limited to the intermediate doctrinal chapters, but extends to all parts of the book—the introduction, preface, summary of contents, chapters quoted from the Scripture, and the exposition of the spiritual sense of those chapters. Moreover in very many cases it is perfectly clear from the nature of the words capitalized and from the context that they are used in their ordinary literal sense. Thus in the summary of the contents of Part I. the Latin equivalents for "Explanation," "Experience," "Context," "Chapter," "First Part," etc., are all capitalized. So in the intermediate chapter on the resurrection of man from the dead, where Swedenborg describes his own personal experience, and speaks of the angels who occupied the province of the heart and those who sat near his head, the Latin words for "Angels," "Heart," and "Head" are capitalized; and yet is it not perfectly clear that this is a simple narrative of an event in Swedenborg's life in which words are used in their plain, literal meaning? It may be noted, too, in this connection that while the word for "Heart" is capitalized in n. 170, it is not capitalized in n. 172, although evidently used in precisely the same sense in both cases. And again, in the preface to the second volume when Swedenborg says that "few believe in a Resurrection, and indeed fewer from among the Learned than from among the Simple," is it not clear that he is referring to the beliefs of two classes of people in this world in regard to the resurrection from the dead?

Let us now briefly consider again the two passages from the "Arcana" specially referred to by our author in support of his theory. The first one is n. 2117, the whole number being as follows:

Quid Ultimum Judicium, pauci hodie sciunt, putant venturum interitu Mundi; inde conjecturæ quod periturus orbis terrarum igne, una cum illis quæ in Mundo aspectabili sunt; & quod tunc primum resurgent mortui, & coram Judicio sistentur; mali tunc in infernum conjiciendi, & boni in Cœlum ascensuri; hæc conjecturæ sunt ex Propheticis Verbi, ubi memoratur de Nova Cœlo, & de Nova Terra, tum quoque de Nova Hierosolyma; non scientes quod Prophetica

Verbi prorsus alia significent in sensu interno, quam patent in sensu literæ, quod per Cœlum non intelligatur cœlum, nec per Terram terra, sed Ecclesia Domini in communi, & apud unumquemvis in particulari.

As we have already pointed out, this passage does not justify the rule attempted to be based upon it. In fact, taking the whole number into consideration, it proves just the contrary. It opens with the statement that few know at this day what the Last Judgment is; that men think it will take place at the destruction of the World (*interitu Mundi*); thence come the conjectures that the whole universe (*orbis terrarum*) will be destroyed by fire together with those things that are in the visible world (*Mundo aspectabili*). Nothing can be plainer than that Swedenborg is here referring to the ideas commonly held by the men of his day as to the Last Judgment and the end of the world. That world is the natural, visible (*aspectabili*) world. The word "World" must be understood literally; the whole passage would be meaningless otherwise. And yet, notice that twice in this connection this word "World" (*Mundi* and *Mundo*) is capitalized, so that according to our author's theory it *must* not be understood literally, and has no reference to the natural world. The same is true of the words "Heaven," "Judge" and "Judgment," all of which are capitalized, while it is evident from the context that all are used in their ordinary literal sense.

So, too, in n. 2129, where after speaking of the error resulting from a literal interpretation of the passage of Scripture which speaks of the Apostles sitting upon twelve thrones and judging the twelve tribes of Israel, Swedenborg says that these things signify the primary things of faith, and that

> from these and according to these the Judgment upon every one takes place, and moreover it was shown that the Apostles cannot judge even one man, and that every Judgment is of the Lord alone.

Here, in the original Latin, "Apostles" and "Judgment" are both capitalized, although it is perfectly clear that it is

the Lord's Twelve Apostles, the men who were with Him in the world, who are referred to, and that the word "Judgment" is used in its ordinary literal sense.

We have already referred briefly to a passage cited by our author from "Conjugial Love," n. 156. He evidently regards this passage as a very important one, and we agree with him—though not for the same reason. The reference is to the explanation in the "Arcana" of the account in the second chapter of Genesis of the creation of woman by taking a rib from the man, and it is said:

> All this is shown in the "Arcana Cœlestia," where the two books Genesis and Exodus are explained as to the spiritual sense. It is there shown that a rib is not meant by "rib," nor flesh by "flesh," nor bone by "bone," nor cleave by "cleave," but that the spiritual things which correspond to these are meant and hence are signified by them.

In the original Latin text of "Conjugial Love" this reads:

> Quod non Costa per costam, nec Caro per carnem, nec Os per os, neque Adhærere per adhærere, intellecta sint, sed Spiritualia, quae illis correspondent & inde per illa significantur ibi demonstratum est.

Now comparing this with our author's other key passage from "Arcana Cœlestia," n. 2117, already quoted, it will be noticed that in each pair of words the order of capitalization is reversed—that whereas in the citation from the "Arcana" the words quoted from the Scripture, and whose spiritual meaning is to be explained, are capitalized, and the words used in their literal meaning printed in small type; in the passage from "Conjugial Love" the quoted words are in small type, and the literal terms capitalized. To illustrate this put one sentence under the other, with a slight change in the order of the words, thus:

Per Cœlum non intelligitur cœlum, nec per Terram terra.
Per costam non intellecta sit Costa, nec per carnem Caro.

It will be seen that if our author's rule be applied to the latter passage it will turn it into utter nonsense,—making it mean the exact opposite of what is intended.

In the passage already quoted from "Arcana Cœlestia," n. 2129, there is a similar difference in the use of capitals. In some of the pairs of words there given, the word quoted from the Scripture is capitalized, but in one instance the order is reversed and it is the word used in its ordinary sense that is capitalized, *"imo nec Duodecim per duodecim."*

Another passage similar in form to those referred to by our author will be found in "Arcana Cœlestia," n. 277, where it is said:

> This is the internal sense. He who keeps close to the letter understands only that man must procure bread for himself out of the ground by labor or by the sweat of his face. By "the man," however, is not meant here an individual man, but the Most Ancient Church; neither is ground meant by "the ground," nor bread by "bread," nor a garden by "the garden," but things that are celestial and spiritual.

Here in the original edition of the Latin text, the only capitalized word is *"Ecclesia"* (Church); whereas, if our author's theory were correct, all the words above enclosed in quotation marks should have been capitalized. This omission is the more remarkable as the passage occurs almost at the beginning of the first volume, and if capitals had been used they would, according to his theory, have conveyed at the outset that priceless information which was withheld until the publication of the second volume.

One more quotation would seem to be decisive of the whole question. In the original Latin text of "True Christian Religion," n. 705, we read:

"Quis non videt, quod in illis locis per Carnem non intelligatur Caro, nec per Sanguinem Sanguis?" (Who does not see that in these passages Flesh does not mean Flesh, and that Blood does not mean Blood?) Here it will be noted that not one only but both of the contrasted words are capitalized.

Comparing the five passages above considered, we find that in "Arcana Cœlestia," n. 2117, the quoted word in each pair of contrasted words is capitalized while the one to be understood literally is not; that in "Conjugial Love," n. 156, the latter is capitalized while the former is not; that in

"True Christian Religion," n. 705, both are capitalized; that in "Arcana Cœlestia," n. 277, neither is capitalized; while in "Arcana Cœlestia," n. 2129, both orders of capitalization appear in the same sentence.

How can any rule of interpretation of capitalized words be deduced from a usage as variable as this? Moreover, in view of the passage from "True Christian Religion," what becomes of the doctrine that "a capitalized word *must* not be understood as the same word not capitalized"?*

Again, an examination of the original Latin text shows in numerous instances that in the same chapter, and frequently in the same paragraph, and even in some cases in the same sentence, a particular word is found both capitalized and not capitalized, though obviously used in the same sense in both cases. A striking example of this appears in the chapter in the "Arcana Cœlestia" entitled "The State of Little Children in the other life" (*De Statu Infantum in altera vita*), beginning with n. 2289. In this chapter—repeated in substance in "Heaven and Hell," n. 329—the word *"Infantes"* (little children) in its different forms occurs fifty times. In thirty-one instances it is capitalized; in nineteen it is not. In "Arcana Cœlestia," n. 2304, it

*In the October, 1918, number of the *New-Church Quarterly*, published in London since this article was written, the editor comes to the same conclusion as the present writer as to the significance—or rather the complete absence of significance— of Swedenborg's use of capitals. A comparison of Swedenborg's manuscripts with the original printed editions showed numerous discrepancies in the use of capitals, and the editor says: "The result of our investigations is to establish it beyond doubt that, broadly speaking, the capitalization is not Swedenborg's at all, but the printer's. To proceed now to particulars. In the MS. of A. C. 2117 the first Terram has a capital 'T,' and the second a small; but the first 'Cœlum' has an an unmistakably small 'c'; the 'c' of the second 'cœlum' may be a capital, but of this we could not be certain. Accepting it however as being so, the MS. gives: 'Per cœlum non intelligitur Cœlum, nec per Terram terra'; which does not fit in with the theory before us at all. In A. C. 2129 the MS. has not a single capital in the whole series of cited words! The same is the case with A. C. 7780 [a similar passage], not only in the MS., but in the *editio princeps* as well."

occurs in both forms. The chapter closes with this instructive statement:

> At the end of the preceding 17th chapter of Genesis the Final Judgment is treated of, and at the end of this 18th chapter the state of little children in the other life, in both cases from experience of things which have been heard and seen in the world of spirits and the heaven of angels.

With this plain statement before him, can any unprejudiced person read this chapter and not believe that Swedenborg meant that what he wrote should be understood literally —that *"Infantes,"* whether capitalized or not, means "little children," and that the whole chapter tells us of the actual experience of little children who have been taken from this world in infancy and brought up by the angels in heaven? Surely, a chapter which has brought unspeakable comfort to so many bereaved hearts is not to be lightly allegorized away by depriving its words of their plain natural meaning.

Hundreds of other passages might be cited from the Writings where capitalized words are plainly used in their literal sense—so plainly that it seems almost inconceivable that any one should interpret them otherwise. We will quote only one, taken almost at random from "Conjugial Love," and retaining the capitalization of the original Latin:

> The things pertaining to rational Wisdom are designated by various names; in general they are called Knowledge, Intelligence and Wisdom; but in particular, Rationality, Judgment, Talent, Learning, Sagacity; but, as there are Knowledges peculiar to every one in his occupation, these are therefore of great diversity; for example there are knowledges peculiar to the Clergy, peculiar to Magistrates, peculiar to the various Officials under them, peculiar to Judges, peculiar to Physicians and Chemists, peculiar to Soldiers and Sailors, peculiar to Mechanics and Workmen, peculiar to Husbandmen, and so on; to Rational Wisdom pertain also all the Knowledges into which youths are initiated in Schools, and by these afterwards into intelligence, and are called also by various names,—as Philosophy, Physics, Geometry, Mechanics, Chemistry, Astronomy, Jurisprudence, Politics, Ethics, History, and many others through which as by doors they enter into things rational, whereby rational Wisdom is formed. (Conjugial Love, n. 163.)

In the next number the names of the Virtues pertaining to moral Wisdom as Temperance, Sobriety, Probity, Benevolence, etc., are all capitalized, as well as the names of the Spiritual virtues, Love of religion, Charity, Truthfulness, etc.; and then it is said:—"These and those Virtues may, in general, be referred to love and zeal for Religion, for the public Good, for Country, for Fellow-citizens, for Parents, for Wife, and for Children."

It is a significant fact that while capitalized words are, as we have seen, used freely in the first volume of the "Arcana," published in 1749, the passages which our author claims to be the key to the true meaning of these words are in the second volume, which was not published until 1750; and even then not at the beginning of the volume. It would appear, therefore, that for a year the readers of the first volume were left in absolute ignorance of the vital significance of these capitalized words, and had no reason whatever to suppose that Swedenborg used them in other than their literal meaning.

The practical difficulties in the application of our author's theory to the interpretation of the Writings are many. We will mention only one, and that not one of the most serious. Throughout the Writings we find capitalized words, sometimes at the beginning, sometimes in the body of a sentence. Swedenborg, of course, follows the universal custom of capitalizing the first word of every sentence, as well as all proper names and words personified. How are we to know what interpretation to give to such words? It is a serious dilemma. If we assume that they are to be construed literally we may miss the profound significance given to capitalized words. On the other hand, if we assume that they belong to the latter class, we may be giving them an importance and a meaning not intended by the writer. This is only another illustration of the vague, unscientific character of this scheme which our author attributes to Swedenborg. Swedenborg was a scientist, a man trained to accurate and systematic habits of thought and expression. Even assuming that, as our author claims, he was writing in

parables, it seems incredible that such a man should have adopted a cipher so uncertain in its application, and equally incredible that he should have made no mention in his writings that he was using such a cipher, leaving the knowledge of that fact and the key of the cipher to remain hidden from his readers for a century and a half after his death.

It is, of course, absolutely vital to our author's argument to prove that Swedenborg capitalized his words in this way only in his theological writings, since if he did the same thing elsewhere, where the capitalized words could have no spiritual signification, it is evident that the mere use of capitals cannot have the effect which he attributes to it. Accordingly, he declares that "this practice is confined to his theological works, and does not extend to his scientific works." This is a mistake. It is true that in Swedenborg's earlier scientific works, including the "Principia," capitals are seldom, if ever, used except in the modern way, but in the "Animal Kingdom" and the "Economy of the Animal Kingdom" capitals are used even more freely than in the theological works, and in the same manner, and apparently for the same purpose. Here, of course, there can be no pretence that any spiritual meaning is involved. The opening paragraph of the original Latin edition of the "Animal Kingdom" is as follows:

Nihil usquam est Veritatis luce ex optalius & dulcius, inde enim Sapientia: Mens, dum agitur obscuris, distrahitur dubiis, torpescit ignotis & contristratur falsis, ut primum Veritas tanquam ex caliginoso Abysso emergit, actutum effulget illa, sicut Sol discussis nebulis, vel sicut Aurora repulsis tenebris. Etenim Veritates in Intellectu seu Mente rationali sunt tanquam Lumina aut Radii in Visu oculari; Falsa sub specie Veri sunt veluti Lumina fatua seu Phosphori; Dubia, sicuti Nubes aut Umbracula; ipsaque Ignorantia est Caligo & Noctis imago; ita unum repræsentatur in altero.

The work on "The Worship and Love of God" also is very freely capitalized.

What, then, is the significance of Swedenborg's use of capitals, so far as it differs from modern usage? In the

opinion of the writer it has no significance whatever as affecting the meaning of the words capitalized—no more significance than the use of the different kinds of type which, as we have seen, were employed in the several divisions of the "Arcana" and other works. As every one familiar with the literature of Swedenborg's day knows, it was a common practice to capitalize any words that the writer regarded as important, or on which he wished to lay emphasis. As an illustration, take the following extract from a letter of Samuel Adams to James Warren, written in 1772, and printed in the "Massachusetts Historical Society's Collections":

> For the sake of their own Ease or their own Safety, they preach the People into paltry Ideas of moderation: But in perilous times like these I cannot conceive of Prudence without Fortitude; and the man who is not resolved to encounter and overcome Difficulties when the Liberty of his Country is threatened no more deserves the Character of a Patriot, than another does that of a Soldier who flees from his Standard.

See also the *"Opera Philosophica"* of Johannes, Clericus, published in Latin at Amsterdam in 1704, and the *"Historica Ecclesiastica,"* by the same author, published in 1716.

Our author himself refers to this practice, saying that Swedenborg "made use of what was a common practice in his day (see the writings of William Penn), i.e., by marking his significant words with capitals." Is it not a fair presumption that Swedenborg, in adopting this common practice, made use of it for the same purpose as other authors of his day, and for no other?

As Mr. McGeorge says that "no one should accept as true what we read in the present translations" of Swedenborg, it seems proper to say a few words on this subject. That even the recent translations—including the Rotch and Library editions, which are specially criticized—are not entirely free from faults, and that there is still room for improvement, may be freely admitted. The time, apparently, has not yet come for the production of a perfect

translation. But no unbiassed critic will admit the truth of the sweeping assertion above quoted. With very few, if any, exceptions, the errors are minor ones, not affecting the substantial accuracy of the translations as a whole. Indeed, most of them are defects rather than errors—failure to preserve the exact shades of meaning of the original Latin words. We feel sure that the scholars in the Church will agree that, with all their defects, our present translations are substantially correct, and may be accepted as such by all who look to Swedenborg's writings for instruction.

While the charge above quoted is made without qualification and in the broadest terms, it is based, as our author afterwards says—page 382 of the July number of the REVIEW—on the failure of the translators to adopt his theory as to the proper translation of Swedenborg's capitalized words—a theory of translation which is, to say the least, a peculiar one. Assuming that "words that are capitalized do not have, and must not be understood to have, the signification of the same words not so marked," the gravamen of his charge against the translators is that they "persist in giving to these marked words their ordinary signification." What other signification, pray, should the translator give to them? It is not his business to bring out a hidden meaning, if there be any, not expressed in the language of the original. His duty is simply to express in one language what he finds written in another. Swedenborg wrote in Latin, the common vehicle of thought among the learned men of his day. The words that he used were the Latin words that best expressed the thoughts that he wished to convey to his readers. It is the translator's business to convert these words into their English equivalents as accurately as possible—to put the reader of English into the same position as the reader of Latin whom Swedenborg directly addressed. It may be desirable that Swedenborg's capitalization should be followed in the translation, but, however that may be, it clearly is no part of the translator's business to substitute for the ordinary meaning of the Latin words ideas which Swedenborg says in other parts of his

writings, and in quite different connections, are spiritually signified by those words. This would not be translation, but interpretation. To call it translation would be an abuse of terms. It would not put the English reader in the same position as the Latin reader. The latter would see before him, for example, the word *"terra."* This might or might not suggest to him that elsewhere Swedenborg gives this word a spiritual meaning. What would be obvious to him would be that here is a word the ordinary signification of which is "earth." But the reader of an English translation made in accordance with our author's theory would find no mention of "earth," or any intimation that Swedenborg used the Latin equivalent of that word. In its place he would find something entirely different—something not in the Latin text at all. It is much as though in translating the book of Genesis into English we should substitute for the English equivalents of the Hebrew words the spiritual signification of those words as given in the "Arcana." A book so written would not merely not be a correct translation of what Swedenborg wrote; it would be an entirely different book—a mosaic of thoughts selected from different portions of the Writings at the pleasure of the "translator," and substituted by him for the words of the text. The "translator" would be the author; not Swedenborg.

It is by no means the least of the serious objections to "translating" Swedenborg in this way, that it would deprive us of some of the most beautiful and instructive descriptions which he has given us of life in the heavens and in the world of spirits. For example, as we have already pointed out, the word *"Infantes"* in the chapter of the "Arcana" entitled "The State of Little Children in the Other Life" (*in altera vita*), is very frequently capitalized, and therefore, according to our author, cannot mean "little children." Moreover he says that "in altera vita" does not mean "in the life after death," but "in another spiritual state," so that, according to his theory, this remarkable chapter tells us nothing whatever about the lives of children in heaven. Elsewhere, too, he repeatedly insists that *"Mundus Spir-*

ituum" is incorrectly translated the "World of Spirits"—which is the literal meaning of the words—and therefore does not signify the intermediate state between heaven and hell, but a certain spiritual state of men in this world.

Swedenborg constantly refers to his experiences of "things heard and seen" by him in the spiritual world. In the strongest terms, and by detailed descriptions, he endeavors to impress upon his readers the reality of that world, the fact that life in that world is to the outward appearance like life in this world. His descriptions, his narratives of what he saw and heard there have all the vividness and picturesque quality of the reports of an eye-witness; yet all these, or at least a large proportion of them, if interpreted as our author would interpret them, are no longer narratives of "things heard and seen." They have lost all their objective reality, and have become merely parables.

But, besides his criticisms of the translations of capitalized words, our author attacks the correctness of other translations on the ground that they are not literal. Some of his suggestions are improvements on our common versions, but, generally speaking, the differences are merely differences of form, and in some instances they betray a lack of intimate knowledge of the Latin language. The charge that "probably the greatest mistake that has been made in this matter of translation is the effort to make it in rhetorical English" is not well founded. What the recent translators have sought to do is to render the Latin text into idiomatic English, which is a very different thing. Every language has its own peculiar idioms, expressions which vary from the strictly literal meaning and grammatical forms of the words. To deal with these calls for something more than the knowledge gleaned from the lexicon and grammar. No one, for instance, would translate literally the French salutation, *"comment vous portez-vous?"* Nor would any skilful Latin translator render the words *"est mihi liber"* by the literal form "a book is to me," instead of the exact and proper English equivalent, "I have a book."

As a further illustration, take our author's objection to the translation of *"angeli"* as *"the* angels." There is no article in the Latin language, so that *"angeli"* may properly be translated either "angels" or "the angels." While there is a marked difference between these expressions, it is only from the context that the translator can ascertain which form to employ in a given instance. The great difficulty in all translation, what calls for the greatest skill on the part of the translator, is to render these idiomatic expressions of one language into equally idiomatic expressions of another. He who best succeeds in doing this produces the best and most correct translation. The skilful translator must be thoroughly imbued with the spirit of both languages. To us Latin is a dead language. Few even of our college professors really understand it. In Swedenborg's day it was still a living language. Not until some scholar in the New Church shall, in addition to the thorough mastery of his native tongue, have steeped himself in the Latin of Swedenborg's day (which in some respects is quite different from classical Latin), and made himself familiar with the ideas and forms of expression of the philosophers, theologians and other learned men of that period,—in other words, put himself as far as possible in Swedenborg's position as a writer,—shall we have a really adequate translation of the Writings. It is no reflection upon the scholarship of our recent translators to say that, while their work is in general accurate and reliable, it still leaves something to be desired.

Another point in connection with these articles should not be overlooked; namely, the peculiar interpretations our author has given to some statements in the standard translations of the Writings, in contrast with his own translation of the passages in question. We call attention to them, only lest it should be supposed that these passages have been understood to teach what our author suggests that they do.

Thus, on page 235 of the April number of the REVIEW for 1917 he quotes from the Library Edition of the "Arcana," n. 5398:

For man is so evil that he cannot to eternity be fully delivered from even one sin, but can only by the mercy of the Lord (if he has received it) be withheld from sin and kept in good (*ut solum ex misericordia Domini si eam receparit, a peccato detineri, et in bono teneri*).

And he goes on to say:

We find it here stated that man is only delivered from his evils by the mercy of the Lord—which is faith alone in its worst form, but in the little parenthetical clause . . . an idea that is most revolting is inculcated, that the Lord denies his mercy to some.

He continues his comment by saying that *"Misericordia,"* being capitalized, does not mean "mercy"—which, our author to the contrary notwithstanding, is precisely what it does mean, being the literal translation of the word. Then, to show that with this translation the clause above quoted is inconsistent with what Swedenborg elsewhere teaches, he refers to the numerous passages where it is said that no one is saved by the *"mere* mercy" or *"immediate* mercy" of the Lord, entirely ignoring the effect of these qualifying terms, and the plain meaning of the passages referred to, which is that the Lord never interferes with man's freedom, and therefore cannot by a mere act of mercy save a man who is not willing to do the things essential to salvation. That it is only by the mercy of the Lord, constantly exercised toward every one, that a man is withheld from evil, is a doctrine so explicitly taught by Swedenborg that we are surprised that our author should question it.

Then, attacking the accuracy of the translation, our author says that *"receperit"* is wrongly translated "receive"—that *"capio"* is the Latin word for "receive." Now, *capio* does sometimes mean "receive," but its root and usual meaning is "seize," "take," as illustrated by the word "capture," which is derived from it. *Recipio* usually means "receive," and is not improperly so translated in this instance. We agree, however, that the meaning is more fully brought out by our author's suggested translation, "if he shall take it to himself," or more properly "if he shall have taken it to

himself." But the most singular part of our author's criticism is his assumption that translating *"receperit"* "receive" makes the clause mean that the Lord denies his mercy to some. Surely, no one else ever so understood it. There is really no substantial difference in meaning between the two translations. The Lord's mercy is freely offered to all, but some do not receive it or take it to themselves. The criticism ignores the difference between offering and receiving, and so puts a meaning into the clause as commonly translated which the words themselves do not convey.

Again, consider what the author on p. 398 of the July number of the REVIEW calls "the blasphemous statement that 'every child derives his soul . . . from his human father,' instead of from *the* Father, the Lord Himself, the only source of life"—the latter part of this statement being our author's comment. Did any New-Churchman ever understand from this or any other translation of these words that the soul of the child was *created* by the human father, which is the meaning that our author seems to attach to them? Both the human father and the mother have their respective parts in the evolution of the infant, but both internal and external—the soul and the body—are from the Lord. In the wonderful and mysterious process of the creation of a new human being the Lord acts through human mediums. Is there anything blasphemous in the assertion that in this process the soul of the child is from the human father? How otherwise are we to understand what we are told over and over again that when the Lord took upon Himself a human nature, that which in the case of men is from the human father was directly from the Divine Father, in that respect differing from all merely human beings?

Again, our author has twice—once in each of his articles—severely criticized the statement in the translations, that "All men are born into evils of every kind." This statement is made in "Heaven and Hell," n. 293, and substantially in "Arcana Cœlestia," n. 8550, where it is said that "every man is born of his parents into the evils of the love of self and of the world," and in many other places. "Every par-

ent," he says, "that has been blessed with a dear innocent baby knows that this statement is false." Of course these passages do not mean, as our author seems to imply, that infants and little children are in actual evils. It is made abundantly clear, as for instance in n. 342 of the chapter in "Heaven and Hell" entitled "Little Children in Heaven," that the evils referred to are hereditary ones, derived from parents and ancestors, which are never chargeable against those in whom they exist. So understood, the statements above made, which Swedenborg repeats in substance over and over again, are literally and absolutely true. In the chapter last referred to, Swedenborg says that when he inquired whether little children are free from evils because they have no actual evils, like adults, he was told

> that they are equally in evil, indeed that they are nothing but evil; but that they, like all angels, are withheld from evil and held in good by the Lord, so that it appears to them as if they were in good of themselves. For this reason also children after they become adults in heaven, lest they should be in a false opinion of themselves that the good with them is from them and not from the Lord, are sometimes let back into their evils which they have received hereditarily, and are left in them until they know, acknowledge and believe the truth of the matter. (Heaven and Hell, n. 342.)

And he goes on to illustrate this by the experience of a king's son who had died in infancy and grown up in heaven, who was thus made to see that he had a disposition to dominate over others.

And so, in several other places our author has made statements, which, to say the least, are very loosely expressed. Thus he says that "*Verbum* [the Word] does not mean the Bible or the Sacred Scriptures, although it includes that," and that "we persist in calling the Bible the Word as if it were all of Divine Truth"; and in confirmation of this criticism he refers to the title of the "Doctrine of the Sacred Scripture" as showing the term that Swedenborg used when referring to the Bible. It is true that the "Word" as used in the first chapter of John does not mean the Bible,

but the Divine Truth, and that in many places Swedenborg uses the word in that sense; but it is equally true that in hundreds of places he uses it as synonymous with the Sacred Scripture. Thus he speaks of "reading the Word"; "the books of the Word"; "the Word of both Testaments," etc.; and in the opening summary of his great work he describes it as *"Arcana Cœlestia, quæ in Scriptura Sacra, seu Verbo Domini"*—the Sacred Scripture or Word of the Lord. Of course our author is perfectly familiar with this use of the term in the Writings, and in fact he uses it himself in this very article, which makes it the more regrettable that he should make such sweeping statements as those above quoted, which as they stand are manifestly not true.

There are a number of other statements in these articles which are open to similar criticism, but it seems unnecessary to consider them in detail, as most, if not all of them, have some relation to the author's theory of capitalization. We cannot, however, refrain from calling attention to one very remarkable statement on p. 382 of the REVIEW for July, 1918, and since repeated by our author in an article in the *New-Church Messenger* (Nov. 27).

In a paragraph entitled in italics "A Remarkable Condemnation of the Translations," he quotes from Mr. T. M. Gorman's Address to his Readers, prefixed to his translation of Swedenborg's "Worship and Love of God," as follows:

> "Swedenborg must be taken as a whole, his genuine works studied as a whole, and in detail, if he is to be understood. It is said, his genuine works, for he has long been the victim of voluminous and wicked forgeries, hitherto unexposed."

Our author then continues: "As a lawyer, I would not designate these productions as forgeries, because that word implies evil intention, which I am sure was lacking." By "these productions" he assumes that Mr. Gorman is referring to translations of Swedenborg's writings, which is not the fact. It is true that in an earlier part of his "Address" Mr. Gorman, who wrote more than thirty years ago, severely criticized a volume of the "Arcana" then recently published

in England, but he did so on the ground that it was inaccurate—even saying that the translators understood neither Latin nor English. But in the passage above quoted it is quite clear that he is not speaking of translations at all. When he speaks of "forgeries," he means just what the word implies, namely, works attributed to Swedenborg, but of which he was not the author. This is evident from the sentence following the one quoted: "Among his numerous *published* and of course undoubtedly *authentic* works, two in particular must be sedulously studied. . . . These are the *'Prodromus Philosophiæ,'* etc., and *'De Cultu et Amore Dei.'* " The "forgeries" were books not *authentic* works of Swedenborg.

We will only touch briefly on one more subject—the claim that Swedenborg's writings contain a spiritual sense. By this we understand our author to mean not merely that fuller and deeper understanding of the truths set forth in the Writings which comes to every one who reads and studies them as an aid to a regenerating life, but a discrete sense in which words have a secret meaning entirely different from their natural signification, as the words of a parable contain a spiritual or moral lesson, or as the words of Genesis contain the spiritual sense set forth in the "Arcana." Thus he says on p. 226 of the April number of the REVIEW:

> The Writings are not a mere commentary on, but the "Opening of the Word," and must necessarily follow it in every respect. In any event I am sure that the humble and devoted "Servant of the Lord" would follow his Master, and would not seek to improve on the method which Divine Wisdom had declared was the proper and only way of imparting truth. He therefore taught in scientifics, which are all parables.

With these assertions we cannot agree. In the first place the very fact that the Writings are the "Opening of the Word," an exposition of its spiritual sense, shows that their character and purpose as compared with the Word itself are so different, that far from "following it in every re-

spect," they would necessarily be written in a very different way. The Lord's words are Divine words. As recorded in the Scripture every word is holy, the expression of infinite Divine Truth. Even our author does not claim this for Swedenborg. Swedenborg was not writing a new Scripture, but unfolding the spiritual meaning of the Scripture already written. It was his office as the Servant of the Lord to give to the world the internal sense of the Lord's parables, which had remained hidden ever since the Lord spoke them to the multitudes in Judea and Galilee—not to substitute new parables in their place. How can it be said that this work of explanation, unfolding, is so like the original revelation in the Word that the same methods must be followed in both cases? In fact there is no analogy whatever between them.

Nor is it true that Divine Wisdom has declared that teaching by parables is the "proper and only way of imparting truth." Even our Lord's teaching was not all in parables. He so taught the multitudes, but to his disciples he explained the meaning of these parables, and very much of his teaching to them as well as to others was not in parables at all.

There was nothing in the work entrusted by the Lord to Swedenborg that called for the writing of parables, nor is there any proof—unless we accept our author's theory of capitalization—that he ever wrote any. When our Lord spoke in parables he told his disciples that he was so speaking; but Swedenborg nowhere even intimates that he is writing parables, or that his words have any esoteric or hidden meaning. Nor is there any apparent reason why he should hold back or conceal anything. The time had come when the mysteries of faith, the hidden things of the Word, were to be made manifest in the light of the Lord's Second Coming. Is it reasonable to suppose that he would put these explanations into forms that concealed their real meaning? Was their real significance to remain hidden for nearly two centuries? On the contrary, there is every reason why he should endeavor to make his exposition of the truths revealed to him as full and as plain as possible, trusting that

in the future men would come into such better states of mind and life that they would understand and appreciate what he had written. And this appears in fact to have been his attitude, notwithstanding what he frequently says of the lack of spiritual intelligence among the men of his day, and his doubts whether many were prepared to accept his teachings.

It is apparent that our author's doctrine of a spiritual sense in the Writings is closely bound up with his theory of capitalization, which we have shown to be untenable. It is the capitalized words that he relies on as furnishing the key to this spiritual sense. Without them, interpreted as he interprets them, his doctrine falls to the ground.

In the foregoing article the writer has not attempted a full discussion of our author's theories, nor to answer all the statements that seem to him open to criticism, but has confined himself to some of the most obvious considerations, and to a few of the instances where our author's want of precision in the use of language has resulted in statements apparently not in accordance with facts; nor has he undertaken to speak of the interesting subject of "Scientifics," which if properly presented would open up a field too wide for the purposes of this article. In conclusion, it is needless to say that, while we have disputed the accuracy of many of our author's statements, we regard his mis-statements as wholly unintentional. We know him as one of the most active, earnest and sincere members of the Church; and, while we do not agree with his theories of translation, or with the conclusions that he has drawn from them, we respect his zeal and industry, as well as the pains he has taken in elucidating what he sincerely believes to be the truth, and we are indebted to him for new and interesting views on many points. It is certainly encouraging to find a man willing to devote so much time and thought to the study of the Writings, whatever we may think of the conclusions at which he has arrived.

CHARLES M. REED.

THE NEW AGE AS AN EFFECT OF THE LAST JUDGMENT AND THE GREAT WAR.

By Carl R. Lindstrom, D.D.S.

HISTORY is the outside of that of which psychology is the inside. The motives of the human soul and the ideals of the human mind work themselves out in events and institutions; and that is history. A true knowledge of events and institutions, therefore, involves a knowledge of the motives and ideas that lead to their becoming. After this knowledge has been acquired, one associates, more or less clearly, forever after, the states of mind that led to the accomplishment of the event, or the establishment of the institution, with the name of the thing whenever it occurs.

All knowledge is based on some simple perception; but through the processes of association the original perception is made to yield new ideas, which are called apperceptions, and this process seems to be capable of endless development. For example: The word "home" yields to the immature and uncultivated mind, the few simple ideas represented by the words "shelter, warmth and food." But to the person of rich and varied culture, the word "home" suggests innumerable ideas—even including the idea of Heaven itself ("In my Father's house are many mansions").

So in ancient time when there was developed a great political and military institution out of the love of ruling over men and as a means of possessing their goods, the wise Prophet, Isaiah, and all wise men thereafter, who understood the real psychology of that great historical institution, adopted the habit of using the word "Babylon" as a type for those states of mind that had given birth to the great institution. When many centuries later, there grew up another great power on the banks of the Tiber, with

substantially the same motives and ideals, not only the author of the Book of Revelation, but all the wise men of the early Christian Church, at once recognized that, despite the difference of time and conditions, here was only another Babylon fighting for its evil supremacy over the new humanity that was being born into the world through the infant Christian Church.

In this world ordinary men live mostly in the plane of perception. Only the poet and the seer live mostly in the plane of apperception,—where a symbol stands not only for some given thing, event or institution, but also for all the ideas and emotions that have been associated with it through all the time of its development and of its influence upon mankind. In the spiritual world men live altogether in this plane of apperception; and names never appear to them simply as a perception of a thing, event or institution, but always accompanied by all the ideas associated with that name in the history of the individual spirit, or as acquired by him through the history of mankind.

In the normal development of the human mind, the relation between the name and its true associations is maintained by the light flowing into the natural mind from Heaven, through the Spiritual World. There are those, however, who find it for their interests to interrupt the natural correspondence between symbols (things, events, institutions) and ideas, and to prepare in the minds of their pupils wrong associations, and thus develop false apperceptions. Thus the love of dominion over the souls and minds of men developed its double form of false culture in the Church organizations. This false culture led specifically to the control of the emotional nature by the Roman Catholic priesthood, and of the intellectual nature by the Evangelical and Reformed. This false system was carried over into the Spiritual World, and resulted in the building up of vast societies there,—which Swedenborg calls "fictitious Heavens." The "false Heavens" so obscured the light flowing down from Heaven from the Lord into the minds of men, that there was no longer any true apperception of

the real nature of truth and good. Thus it became necessary for the Lord, with the help of the angels, and of such individuals upon the earth as were able to cooperate, to clear away these false Heavens so that the light might once more shine into the human mind, and restore true rational and spiritual apperception. Swedenborg was the leader in this cooperation from the earthly side.

This clearing up of the Spiritual World has left the minds of men more free to see the associations of the words Babylon and the Dragon. But the judgment of the ecclesiastical and theological worlds was to be still further extended, even down to the plane of the political life and ideals of men:

> Therefore rejoice ye heavens and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (Revelation xii, 12.)

It should be known that the words Kaiser and Cæsar are the same. Not only are they the same in form, but in substance. The German Emperor was the direct successor of Roman Cæsar. The throne of the Cæsars was gradually usurped by the Barbarians, until there was established "The Holy Roman Empire," of which Gibbon said that it was neither holy nor Roman. In truth it was not holy, and it was Roman only in its state ideal, and in its military ideal. Its emperor was German. But in its state ideal or purpose, it was another Babylon. Thus the great war that is coming to a close, is an extension of what took place in the "World of Spirits at the time of the Last Judgment." How this judgment is being carried out in all the social, economic and industrial life of the world, is now the subject for our consideration.

Four years of war on a colossal scale, involving peoples as well as governments, civilians as well as combatants, as no other war ever has, have wrought changes in the ideals, habits and laws of humanity so drastic and revolutionary that everywhere men are saying "A NEW WORLD is born."

To be sure there is a minority which challenges such a claim. It is made up of persons who recall that there have been other wars on a large scale, and previous overturning of dynasties and recasting of national boundaries, and this without any noticeable results in the transformation of humanity, or the extinction of the old factors of human nature, which abide in spite of any changes in the forms of government. These critics do not seem to be affected by the current hope and trust in the arrival of a better day, even when it is pointed out to them that the principles of democracy and not of autocracy, are to shape the decisions of the Peace Conference, and that the dominant personality at that conference is a preacher of justice and righteousness. They say that the Alliance which was formed to keep the peace, following the Congress of Vienna, also called itself "holy," and professed to be guided by principles of altruism. Examination of the claims of the optimists, or the party of the hopeful who believe that the New Day and the New World have come, discloses that their whole case rests on the assumption that the Paris Conference is to create a federation of nations which will become a supernation dedicated in all sincerity to peace, and empowered to enforce it if need be,—usually by the power of the world public opinion concentrated on the offending nation, and on extraordinary occasions using the federated police power to arrest and punish an offender. These sane internationalists and believers in the New Day, frankly admit that unless some such action as this is taken at Paris, much that the war has taught humanity as to the benefits of righteousness, sacrifice of self and of wealth to an ideal of honor and decency to be preserved at any cost, may be lost. Hence these thinkers, together with the masses of humanity throughout the world, who feel the need of abolition of war but do not quite see how it is to be brought to pass, are usually to be found on the side of the President of the United States, as he commands the attention and homage of the world as the great definer of the spirit of the new age and the great working champion of its realization; since by

the hand of Providence, the President not only is a statesman with vision and courage, but also the head of a great nation, who, to gain his idealistic ends, has more fiscal, political and military power at his disposal, than any other delegate to the Conference. If he wins his programme, humanity will leap forward. If he is hindered by treason at home, or by craft abroad, Europe may see the last vestiges of her civilization swept away by anarchy posing as democracy on the one hand, and on the other America and Asia may be the only continents left dedicated to an orderly internationalism.

Consider for a moment how the continents of the globe have been brought together by the fact that, though most of the fighting has been done in Europe, the combatants on sea and land have been drawn from every continent without exceptions, Brazil as well as Japan sending her ships and sailors, and Australia, Algiers and Indo-China their men, and both Canada and India their men and foodstuffs. Geographically considered it is a smaller, more amalgamated, more neighborly sort of world that emerges from the struggle of its inhabitants; and nothing that is, or is not, done at Paris can restore ante-bellum conditions. Man has devised ways of mobilizing the entire population of continents for combat on the field and for industry at home.

It is a fact full of significance to men and nations of the morrow that may have plans to conquer peoples and seize further territory, that they must hereafter reckon with the possible resistance of the *whole world,* to any carnal or militaristic lusts they may be tempted to indulge. Similarly the war has undermined old racial aloofness, and arrayed as co-partners in strife for victory, peoples hitherto unwilling to fraternize on any extensive scale. Teuton, Bulgarian and Turk have gone down to defeat together, and Caucasian, African, Mongolian, Anglo-Saxon, Celt, Latin, Slav, Hindu, Japanese, Negro, and American Red Indian, have given life and treasure together, that victory might come; and in the process, racial prejudices have been partially, if not wholly, dissolved, and the races have been taught that humanity is

one in its attributes of courage, heroism, endurance, and subordination of the ego to the ethical ideal.

Of a like sort has been the submerging of religious differences,—so often the source of war in the past, on the part of Christians, Jews, Mohammedans, Brahmins, Confucians, Buddhists and Shintoists,—in a common ethical and spiritual ideal that they all felt was being imperilled by Prussia, as supported by her teachers of philosophy and science, and incarnated in her dynasty, which claims alliance with, and protection from, a tribal God. It is inconceivable that these rival faiths should again allow their differences on the creedal, ritual and polity sides of religion, to renew their former feuds. Even their peaceful methods of propaganda, as, for instance, the Christian foreign missionary enterprises, never again can be as exclusive and patronizing and dogmatic as they have been in the past.

But the New World not only is to be smaller, geographically considered, and more neighborly as between continents, it is not only to have fewer racial prejudices, lynchings and Jim Crow cars, and more irenic relations between religionists of all names, but it is also to have fewer emperors and kings, and more presidents of republics, fewer privileged minorities and aristocracies, and more democracies. The "Divine Right" myth has now practically disappeared; and even excellent constitutional monarchs like George of England, Albert of Belgium, and Emanuel of Italy, may be the last of their lines, so swiftly is Europe being transformed in its social structure. That transformation may or may not go to the extreme of substituting the soviet or socialistic form of government for the absolute or constitutional forms of monarchy, or for the representative form of republicanism as in France and Switzerland. But whether it does or not, the fact remains, that authority is passing from the few to the many, and the feudal structure of a nominally graded form of society has gone by.

This is the case, too, in industry and commerce, and in the economic as well as in the political realms of human activity, partly because of the propaganda of reformers

prior to the war, but also, and to a greater extent, because of the experience which the non-combatant as well as the combatant population of the world has had since August, 1914. To maintain the credit of nations, finance the huge costs of war, transport the vast armies across the seas and continents, and feed them en route and in camp, to ration the even greater armies of manufacturers of war supplies, and provide relief on a gigantic scale for the families of soldiers, for fighters at the front, and for workers mutilated or diseased while engaged in making war supplies, nations have had to give up competing for diminished stocks of food supplies; they have had to co-ordinate all the material resources of the continents, and surrender to expert distributers the allotment of ships, railway equipment, fuel, munitions, medical supplies, and the essentials of life, on its wealth-creating side. Moreover, with the advent of peace, the task of the reconstruction of a devastated world is so huge, the cost so great, and the necessity of swift and effective action so urgent, that much of this co-operation between nations, and between the subjects of nations who traffic in goods and who control methods of transportation, must continue. The free-for-all methods of former-day competitors have passed. Hoover, and not Rockefeller, is the symbol of the genius of the business of tomorrow.

Much the same trend may be seen in education. Whereas the unit in the United States was formerly the local community, the best of before-the-war and all war experiences have shown that it must give way to state and national control. An inherited British ideal of higher education, cultural in form, for the few who can afford to pay for it, is being superseded by the ideal of compulsory education for all, and by methods that develop body as well as mind, and that prepare the youth of both sexes for their vocations as well as avocations.

If it be asked what is the unifying conception or idea or ideal that binds all these many outstanding trends of contemporary democracy together, the answer is that it is the idea of co-operation and service rather than that of com-

petition. Individualism and egoism have not been found workable any longer, without war following in their train. The continents, the races, the religions, the classes, and the many varieties of producers of wealth the world over, all have been driven together by a great and common peril, and forced to experiment, on a huge scale, with the workings of the spirit of fraternity, team-play, comradeship, call it what you will. They suffered defeat after defeat, until they pooled their resources, military, economic and moral. Foch, when given full power over the allied military forces, snatched victory out of impending disaster.

Wilson has defined the moral and spiritual ideals for the allies, and is to be forever known as the Jefferson who wrote the Declaration of the Interdependence of Nations. Now Hoover and men of his sort are to help make the international co-operative movement work in the field of transportation and food conservation.

To persons interested in religion, a most natural question, arising from consideration of any such facts as have just been set forth, is this: Is there anything in the realm of institutional religion which foreshadows a like breaking down of barriers, a similar eliminating of prejudices, a corresponding emphasis on co-operation as contrasted with competition? Fortunately for humanity an affirmative answer can be given.

Sectarianism, whether broadly or narrowly defined, is under attack, and has to justify itself at the bar of a world idealism that will not be satisfied with the old answers. In the readjustments which Russia, Central Europe and the Balkans are to undergo, both the Orthodox Greek and the Roman Catholic Churches are to be forced into greater harmony than before the war, if for no other reason than that the cause of all religion is imperilled by much of the proletarian uprising with its purely materialistic and unreligious bias. The same will be true of Germany. In France and Belgium anti-clericalism and unreligion will be met by a revivified spiritualized church, that makes less of dogma, and more of ethics and vital Christian living. Anglican-

ism and non-conformity in England and in the British domains have been driven by the common peril and woe into a nearness that bids fair to put an end to the century-long fight over the validity or non-validity of episcopal and non-episcopal forms of ordination, over ritual, and over issues of polity. In the United States the affiliation of Roman Catholics, Protestants and Jews, in preventive, remedial and recreational work among the soldiers of the army and the men of the navy, whether stationed at home or fighting abroad, has made impossible in the future any restoration of pre-war suspicions and animosities, and has permanently undermined the authority of dialecticians in either group who would still have their co-sectarian fights over the non-essentials of creed.

Within the sectarian movements for consolidation and co-operation we hear voices proclaiming a new day. Note, for example, the formation of an American-Jewish Congress in which orthodox and liberal, German and Russian, ritualist and rationalist, for the first time have been grouped together on a national scale. Lutheranism recently has gone far to put an end to the many subdivisions of its forces; and nothing blocks the way to a united Methodist Episcopal Church of the United States save the spectre of the presence of the negro in the South, which fact, also, is the obstacle to the union of Northern and Southern Presbyterians. The Civil War in the United States left legacies of sectarian subdivision hostile to the best interests of American Protestantism. We say that "this great war with Germany" is to hasten the unification of all Protestant bodies, hasten the federation of all theists in the United States in a movement against atheism, secularism, materialism, and social and economic tyranny, etc., etc.; but we as New-Churchmen know that all these results which are observed here on earth, are nothing else than the ultimation of what took place, when, as a result of the Last Judgment, the monopolies existing in the world of spirits, were broken up, disorganized, by the influx of Divine Light and Love proceeding from the Lord through the heavens.

Hear Swedenborg's prediction:

If men would make love to the Lord and charity toward the neighbor the chief things of faith, . . . from all the differing churches, there would become one Church; and all the dissensions which exist from doctrine alone would vanish; and the hatred against one another would be dissipated in a moment, and the Lord's Kingdom come upon the earth. (Arcana Cœlestia, n. 1799.)

I thought the following conviction of a present-day layman,—Richard Roberts of England, writing of "The Church in the Commonwealth,"— most interesting as expressing for today's needs the remedy given years ago by Swedenborg. He says:

But the ultimate seat of this Kingdom is within us; and when the Kingdom of God is established in the souls of men, they will shape for themselves a State which shall be an organ of the Kingdom as no State in this world has ever yet been. It will be a State in which the spirit of Christ shall express itself in moral action without let or hindrance; a State which will shape its own life in righteousness and look over its frontiers not in suspicion and fear, but with imperturbable goodwill, and will carry on its affairs in the unassailable security of that spirit which takes away the occasion of wars. But to reach this goal, . . . we must, as it were, turn again to the beginning of things, reproduce wheresoever the opportunity offers something of the primitive Christian fellowship, and in such fellowship acquire an abundance and an energy of spiritual life which shall set up a contagion of renewal here and there—until throughout the land the dead bones live and a new nation be born. We shall need patience and courage—all the way, and we must be prepared for disappointments and reverses. But in our hearts we shall cherish and be fortified by the knowledge that we are leading no forlorn hope. (P. 148.)

CARL R. LINDSTROM, D.D.S.

TWO OLD LETTERS: WILLIAM HILL TO JAMES GLEN, 1803; ELIZABETH SCOTT TO FRANCIS HOBLER, 1827.

By Charles Higham.

WILLIAM HILL was a prominent figure among the early pioneers of the New Church in America, although he only spent the last nine years of his earthly life in that country.

As a resident in London he attended the English General Conference in 1790, and within the same year became a member of the Great East Cheap Society in that city. In the January of the following year he was elected Secretary to that Society,* but held the office for only a short time, having removed to Liverpool, whence, in 1795 he went to America. An element of romance may perhaps have entered into the motives for his emigration as he subsequently married there Esther, the elder daughter of the Rev. Jacob Duché, with whom he had made acquaintance in London.

Several of these facts are noted in an article upon "James Glen: New-Church Pioneer and Hermit," published in this Review for October, 1914, wherein also the question is asked (p. 559), Was William Hill a personal friend of James Glen? An authoritative reply in the affirmative is furnished by the following letter, the original of which has lately come to light in London. It had, obviously, been sent by its first recipient to one of his English correspondents,—named in an earlier Review article (1912, p. 563),—the Rev. James Hodson, M. D., in whose family archives it still remains. Incidentally, it will be noted, that the writer disclaims the title "Reverend," thus correcting an error which has, nevertheless, been often repeated.

Another long letter from William Hill, dated at Liver-

* See *The New-Church Magazine*, 1917, p. 562.

pool on October 30, 1793, and addressed to Robert Carter of Virginia,—wherein the writer mentioned his proposed visit to America,—was recently reproduced in fac-simile in the *New-Church Messenger,* Feb. 14, 1917, p. 127.*

The newly-discovered letter reads as follows:

"Haverford July 30, 1803

"My dear Sir

"Permit me to thank you for your obliging favor of the 22nd of March, which was lately handed to me by Mr Fisher

"I am sorry that I never received your former favor containing the request you mention, tho' it would have been out of my power to have complied with that request in a way answerable to your expectations. The copies of Clowes's Reply to Barruel which I gave Mr Leigh, were not of the original, but of extracts which I had collected & arranged for publication in this country, at a time when it appeared that such a publication might be peculiarly useful. The third vol: of Barruel had been just read & its contents become the topic of conversation in political circles, & the fourth containing the scandals against Swedenborg was daily expected. My plan, therefore, was to have printed the extracts in 3 numbers, the first no. to contain the account of the Life and Character of E. S., the 2nd of his Theology, & the 3rd of extracts from his writings on Civil Government. The first I intended giving the Booksellers concerned in the publication of Barruel's Work to distribute gratis with the 4th vol: of that Work, which they had promised to do, but that vol: not making its appearance so soon as was expected, & the Session of Congress being near its close, I concluded it best to anticipate it & sent a copy of the 1st no. of the reply to the Heads of Government & each Member of Congress.—Being in the House when they took them out of their letter Boxes, I was pleased to observe that tho' they excited surprize they also commanded

* It was reprinted for the benefit of English readers in *The New-Church Weekly,* May 5, 1917.

attention, some sat down & appeared to read them attentively through, others kept them in their hands & look'd into them as they had opportunity, others again wrote their names on them & deposited them in their Desks, &, contrary to my fears, I did not observe any one that seem'd to reject or despise them. I mention these circumstances, supposing it might afford you some pleasure to know what means have been afforded of circulating the true acct. of E. S. life and character thro' the Continent, as it is probable most of those Gentlemen would take the pamphlets home with them, & as they contain Mr Sandels very respectable Eulogium, & whatever else has been published that is valuable on the subject, it is reasonable to hope that some use will be ultimately accomplished.—Of this 1st no., if I can find any left when I go next to Philadelphia, I will endeavour to forward you a few copies, the 2nd and 3rd were not published, Mr Bailey having shortly after left Philadelphia, the talk of Barruel ceased & the seat of Congress removed, besides that there being no returns of sale from the first, the expence could not well be supported

"This preference of scandal above Truth furnishes one among a great number of melancholy proofs of the wretched condition into which human nature is sunk, & which you so feelingly & truly describe. And true it is, my dear Sir, there is no resource of true consolation but in the Holy Word & its spiritual sense which manifests the DIVINE HUMAN of the LORD & the sacred influences thereof extending every where the benign rays of the DIVINE LOVE & WISDOM for the restoration of the Church & the 'healing of the Nations.' The progress is indeed slow to the eye of outward observation, but the Kingdom of Heaven (we are told) cometh not by such observation & experience convinces me every day more & more, that there are every where to be found, not only numbers of the simple who are in states of preparation, but many true mourners in Zion, who constitute a part of the New Church and Kingdom of our LORD

"Yet notwithstanding my feelings are in general similar

to yours, & were particularly excited into concordance by your animated recourse [?] to that 'blessed soil where millions of conjugial pairs live in love enjoying and possessing all their corresponding animals, vegetables, minerals, atmospheres & societies, in all opposite & contra to this earth or this ultimate ']. Having generally moved in a circle in which almost all make it their chief business to assume and maintain the appearances of celestial Life and order, whilst the Beauties of nature are presented to view & ye good things thereof brought to their hands, without any toil or trouble on their part, I have been apt to forget the difference between appearances & realities, & viewing this world under its fairest garb, almost to lose the wish for any better condition.—But of late I have been cast into a state of life in which I have been obliged to observe &, in some degree partake of, the toil & fatigue, the extremely filthy & in some instances unwarrantable means by which the common necessaries of life are now procured, & which together with the infinite number & species of noxious depredators which infest every department of nature force upon the mind the reflection of the real existence of corresponding states and affections, & prove the Truth of the Apostle's observation 'that the Whole Creation groaneth & travelleth in pain together with us.' These & such like reflections added to the diverse impositions [?] & disappointments attending every commerce with the world, too often excite disgust with the present state of things, & induce a wish that my pilgrimage were at an end, if the state were but prepared for that happy event. But, alas, the very circumstances which induce this wish, are but the means of proving the vanity of it, by exciting the selfish propriety a thousand ways into action, & thereby leading to a conviction which could not be otherwise obtained. For my own part I must confess from late & present experience that my hopes and views are considerably depressed & oft entirely sunk, when assured in the Doctrines of the New Revelation 'that elevation into Heaven is not effected by any thoughts be they ever so sublime, about heavenly things, but by a life of

heavenly Love & Charity' that charity which 'beareth all things, believeth all things, hopeth all things, endureth all things'. Instead of bearing all things I seem to bear nothing except when the not-bearing appears to be the greatest burden. You who are more experienced than myself, may afford me advice or consolation for this miserable condition: at all events, I wish the continuance of your correspondence, altho' I can afford you no adequate return

"I have scarcely left room to give you any account of the New Church in these parts, nor indeed can I afford you much information on ye subject: Its chief seat seems to be at Baltimore, from whence I have not heard a very long time but believe it is encreasing in numbers: at Philadelphia a few friends endeavored some time since to establish in external form & administred ye Sacraments but this external seems to be almost dwindled away, whilst nevertheless a progress is making, for we hear continually of one or another secretly reading & living the Doctrines. At New York, where I spent part of ye winter before last, I knew only 2 or 3 English readers tho' I doubt not but more are to be found. In the neighbourhood of Boston, where I have chiefly resided, it is making a slow, but I think good, progress chiefly with a few professional characters, & young men from ye Colleges; the last accounts I received from that Quarter were more encouraging & consolatory than usual. But the best news seems to be from ye New Settlements in the Western Country beyond ye Allheganny Mountains, where we are informed the Writings are in considerable demand, & several societies forming which are blessed with the Divine Presence among them. That you, my dear Sir & every co-recipient of Divine Truth may enjoy this Great Blessing is the sincere & fervent prayer of

"Your affectionate friend

"WILLM. HILL.

"P S. Please to direct to me at Haverford, but *not* Revd., to ye care of Mr Fred. Eckstein n. 211 Market Strt., Philadelphia."

The letter is, upon its fourth page, addressed to "Mr James Glen, at Mibiri, Demerary, to be left at ye Post office"

By way of illustrating the results of James Glen's work in Demerara, some references were made in the 1912 REVIEW article, pp. 567-9, to his friend Mrs. Elizabeth Scott; and these were supplemented in the 1914 article, on pp. 549-50. Some further knowledge of this excellent lady may be gleaned from the following characteristic letter,—written thirteen years after Glen's death,—the original of which has also recently come to light among the Hodson family papers:

"Demerary 2 November 1827-71

"Dear Sir

"I have to acknowledge the receipt of some roports, intellectual repositories [*sic*] some numbers of the Noviciate's Preceptor, a sermon on the death of that learned doctor of the Church, the late Mr Proud and Mr Noble's excellent, learned, powerful and most overwhelming 'Appeal &c', by Mr Strange. That gentleman however (Mr Strange) has not delivered me any thing in the shape of a letter, which I had fondly hoped to have received as an accompaniment of the books sent, either from Mr J. S. Hodson, from whom I suppose they ultimately came, nor yourself in answer to mine of date the 10th of April 1827; but Mr Strange has sent me a sort of bill of parcels for the price or amount of the books above-mentioned, requiring payment; but, as I think that bill of parcels is in his own hand writing, I decline at present paying the amount until I have the pleasure of hearing either from Mr Hodson or yourself. In my last date as above mentioned I mentioned my having intrusted to the care of Captain Ridley, One hundred Spanish dollars, which I trusted would cover the expence of the oil cloth, pay a liberal donation to the London Printing Society[*] and still have more than enough left to pay for

[* Then commonly so-called: its official title was "The Society for printing and publishing the Writings of the Hon. Emanuel Swedenborg."]

the few books I required to be sent me. I beg you again to be mindful of the requirement contained at the end of my last letter, viz.—two copies of the new Liturgy, say of the largest size and largest print neatly bound. If any new publication comes out in favour of our beloved Church, let me likewise have it. But I request for the future, that my letters may not be enclosed in my parcel containing books addressed to me, but put into the letter-bag of some merchant vessel when I shall be sure, god willing, of receiving them through the medium of the post office.

"Mr Noble's Appeal is indeed a most scientific and argumentative production. It cannot but afford that learned doctor of the church immortal honour, since it really exhibits the greatest possible body of evidence, in our present state in favor of the New Church, and it is only equalled by his preceding most excellent and truly judicious work 'The Plenary Inspiration of the Sacred Scriptures asserted &c'. Such Productions as these, frequently coming before the public, and keeping their attention alive, the interesting and important subject of man's capability of attaining to eternal life would soon bring about the time when no other church or doctrine will be recognized as a church or as doctrine. The imputation of the merits of Christ, through the extraneous doctrine of Justification by faith—election, predestination, &c—three personal Gods, &c., would soon take their everlasting flight downward to the regions of eternal darkness from whence they came. For *dust* the[y] were and are and to dust they must return—earth to earth, ashes to ashes, dust to dust. Let therefore the vultures dig up the carcase if they will, while we, who have *light in our dwellings* feed upon what is alive, and shall live for ever—the bread of eternal life which the Son of Man is now giving us, and which, so long as we eat of it, we cannot die. Make my best thanks to Mr Noble for his *noble* exertions in the cause of divine spiritual truth

"I now intrust to the care of Capt. Ridley thirty spanish dollars which you will appropriate as seemeth good unto

you, but I wish the present donation to go towards the benefit of the Girls' free School[*]

"Hoping soon to receive a letter from you,

"I remain, Dear Sir, very respectfully,
"Your obedient humble Servant

"ELIZABETH SCOTT

"Mr Francis Hobler, Sec. Lon. P. S.
"30 Walbrook
"London

"P. S. Should I be considered in debt for the two last packages I have received I will pay them independent of this subscription as soon as I get a letter from Mr Hodson, or yourself. E. S."

Upon the outer page of the folio sheet is repeated Mr Hobler's address with the words "particularly favored by the obliging kindness of Captain Ridley" and, added by another hand, "Captn. Ridley at Mr Cheap's, Broker, 24 Threadneedle Street, returning in about a month"

A record of the proceedings of the Centennial Convention at Philadelphia, appearing in this REVIEW for 1917, gives (p. 440) a brief account of the dedication of a tablet in memory of James Glen's lecture in that city in 1784. The issue of *The New-Church Messenger* for August 15, 1917, (p. 102) presents a printed copy of James Glen's Last Will and Testament, then recently disinterred from the Government Archives.†

CHARLES HIGHAM.

[* Presumably that established for boys and girls by Mr. William Malins, at Woodford in Essex, on November 3, 1827; which ceased to educate girls at Midsummer, 1829, and was altogether closed in March, 1832. See *The New-Church Weekly*, 1910, pp. 298-9.]

† It was again printed in *The New-Church Weekly* for September 22, 1917.

THE SIXTH COMMANDMENT;*

Divine and Civil Laws and Their Application.

By George C. Warren.

NO apology is necessary for plain talk before any body of men † with regard to the Commandment, "Thou shalt not commit adultery," the civil laws based thereon, and their practical recognition in the every-day life of the world as a whole.

The "world's greatest war," now happily ended, in so far as physical and mechanical fighting are concerned, has forcefully brought before the world evil practices, and lessons learned therefrom, which, if they are heeded, will in themselves be worth in the future moral and physical health of the world, more than the immense cost of the war.

Although too little has been said on the subject, for many years a very large percentage of the patients in a rapidly increasing number of insane hospitals, are in their condition of permanent insanity as the direct result of venereal diseases contracted by licentious disobedience of those Divine and civil laws herein referred to. This condition is well known to the medical fraternity; and if it were more generally known by the public, it would doubtless have a deterrent effect, purely on the physical plane, upon the common disregard of these laws.

I am reliably informed that statistics show that about twenty-five per cent of the total inmates of insane hospitals

* This is the commandment numbered seven in the form of the Decalogue commonly used by Protestant churches except the Lutheran. Swedenborg followed the usage of the Lutheran church, according to which the command against adultery is numbered six.

† This paper was read before the New-Church Club of Boston in January, 1919.

in the United States, thirty-six per cent in Munich, and forty-five per cent in Berlin, are there in their present condition, generally for life, as a result of venereal disease; that a very large portion of the male population is afflicted with syphilis in either its active or its latent stage; and that five per cent of such cases ultimately develop into paresis and certain horrible death therefrom, the insanity generally not developing until from fifteen to twenty-five years after the disease was contracted and supposed to have been cured.

In the past decade much has been accomplished along the line of overcoming the false modesty which has put the discussion of such matters outside the bounds of propriety; but much more can be well accomplished along that line.

In the early days of military mobilization abroad following the opening of the war in 1914, it was discovered that the efficiency of man power in the armies was greatly reduced, and in some cases troops were largely incapacitated, by the presence of venereal diseases among the men. Thanks to army regulations in the camps and on the front, this was later put under such control and restriction as to vastly increase the efficiency of the armies.

A young American soldier writing home from the French front (*New-Church Messenger,* June 5, 1918) said: "I have learned over here that a man can't shoot straight unless he lives straight." Here is a deep lesson for men in every walk of life as well as in the army.

The height of licentious practice and of low regard for women was exemplified by the armies of the "Central Powers" in their wanton ravaging and indescribable treatment of defenceless women in temporarily conquered Belgian and French territories. Whether these practices were due to army orders, for the purpose of intimidation, or to the frenzied condition of the men resulting from their victories and drink, they brought to light the innate bestial contempt of the German men for women, and revealed their personal disregard of the Sixth Commandment. Official disregard of the Sixth Commandment was shown by the German Government's order that the women of their country should

promiscuously submit themselves to the men until they became "officially pregnant," for the purpose of increasing as rapidly as possible the population of the next generation to take the place of the soldiers killed in battle. Women in that condition were conspicuously marked, as a sort of "badge of honor," to show they were "doing their bit" for the "Fatherland."

This is a brief, and in no way exaggerated, statement of some of the conditions abroad which the war developed. Nor were the soldiers in this country even approximately free from disregard of the law until our army rules, based largely on the recent experiences abroad, to a considerable extent prevented these evil practices.

I believe that the Sixth Commandment, in its natural, literal sense, has the dual distinction of being the most generally understood, and in practice the most generally disregarded, in all quarters of the globe, of all the laws of the Decalogue. If this condition is even approximately a fact, it becomes a most important, however disagreeable and delicate, subject for universal consideration and sane action. Its consideration necessarily requires plain speaking.

Beginning with the Divine law, we find:

1. The Decalogue says: "Thou shalt not commit adultery." It may be well to remark in passing that some authorities contend that the Hebrew, translated in the English Bible as "shalt," should be translated "wilt." For the present consideration this seems to be unimportant except as it implies a higher order or command—an injunction against the will or desire as well as the action.

2. Christ, in giving the law of the Decalogue its broadest, most beautiful interpretation, says: "He who looketh upon a woman to lust after her hath committed adultery with her already in his heart," and, speaking of the Jewish law of divorce, "For the hardness of your heart he [Moses] wrote you this precept."

It is not overlooked that Swedenborg, following the Schmidius Latin translation of the Bible, uses the expression "looketh upon another's woman" or "the woman of an-

other" (True Christian Religion, n. 313). Some authorities say that the Greek word for "woman" here warrants the translation used by Schmidius and Swedenborg. It is, however, submitted that the translations are practically the same in effect, because in the Divine sight and in the light of Swedenborg's teachings, every woman not one's own is the "woman of another," for whether married or not, every such woman, in eternity at least, is the "woman of another."

3. Everywhere Swedenborg in most forceful terms shows that the Commandment in spirit condemns as sinful all lustful thought or licentious practice as either "adultery" or "fornication." For instance, he says:

> There are various causes which make a man seem chaste, not only to others but also to himself, while yet he is wholly unchaste, for he does not know that lust, when it is in the will, is deed, and that it cannot be removed except by the Lord after repentance. Abstinence from doing does not make one chaste, but abstinence from willing because it is sin, when doing is possible. Just so far as one abstains from adulteries and fornication solely from fear of the civil law and its penalties, from fear of loss of reputation and therefore of honor, from fear of diseases from them, . . . he is still inwardly an adulterer and fornicator, for he none the less believes that they are not sins and therefore does not in his spirit make them unlawful in the sight of the Lord (True Christian Religion, n. 316).
>
> If a man concentrates his love upon his wife by shunning adultery as sin, then love with its potency increases daily, but if man take from that love and consume it with harlots, conjugial love becomes like chaff and dies (Spiritual Diary, nn. 6110-7).
>
> Married partners together, or conjugial love, is the very image and likeness of God. Adultery destroys it (*ibid.*, n. 6110-10).

These brief extracts illustrate Swedenborg's high ideal, and his absolute condemnation of every form of adultery or fornication. From his enlightened viewpoint in his work on "The Pleasures of Insanity pertaining to Scortatory Love," he says: "Scortatory love is the source of the impurity of hell." He speaks of every form of sexual transgression or license as "sin" and "insanity," and proceeds clearly and logically to outline the "degrees" of the evil, which, like everything good and everything evil, is divided

into three "discrete" or vertical degrees, with all grades of variation within each of the "discrete" degrees. Swedenborg's doctrine of "discrete" and "continuous" degrees is in effect generally recognized in civil law with respect to the sins of sexual license.

The item in Swedenborg's "Rules of Life": "To observe in everything a propriety of behavior and to keep the conscience clear," seems to have an especially strong application to the subject now under consideration. He says:

> Committing adultery, in the sixth commandment of the Decalogue, means in the natural sense, not only committing whoredom, but also acting obscenely, speaking lasciviously, and thinking uncleanly (Doctrine of Life, n. 74).
>
> Adulteries close heaven and open hell, and this they do so far as they are believed to be allowable (Apocalypse Explained, n. 982).
>
> [So far as a man from freedom] desires to shun evils because they are sins, and prays to the Lord for help, so far does the Lord take them away and give man the ability to refrain from them as if from himself, and then to shun them (Apocalypse Explained, n. 936).
>
> [Every man] is able to shun evils as of himself by the power of the Lord if he implores it (Doctrine of Life, n. 31).

Where in all this or elsewhere in Swedenborg or in the Divine Word, is there any lesson, truly interpreted, which leads to license in the matter now under consideration, or treats of it as anything short of "sin," "disorderly," "from hell" and "insanity" in some degree, to be prayerfully and heroically shunned?

Realizing the immense moral and spiritual value of these teachings, it would seem to be of the utmost importance that our children should be instructed in the true relation of the sexes on the natural plane. Until comparatively recently, however, this has not been fully realized, and our young people have too often grown up without any advice or instruction on this subject from their parents or elders. More recently some books have been written to supply this want, one of the earliest of which was one written by the late Dr. Henry N. Guernsey, entitled, "Plain Talks on

Avoided Subjects," now nearly, or quite, out of print. The president of our New-Church Club, the Rev. H. Clinton Hay, in a contribution to the NEW-CHURCH REVIEW for January, 1914, (also published in pamphlet form by the Sex Education League), which could now be profitably re-read by all, gives a brief review of good books on this subject, including "Duty of Parents to Children in Regard to Sex," written by the Rev. Wm. L. Worcester in conjunction with Dr. C. L. Furbush, and given a wide circulation at the time of its publication, by the National Congress of Mothers. Many believe that such books should be withheld from the young. My wish is that, with a few words of paternal advice, these books could be seriously read, in the right spirit and with sane reason, by every young man approaching maturity.

Now as to the civil law and practice. The Century Dictionary broadly defines adultery as:

> 1. Carnal connection of a married person with any other than the lawful spouse.
>
> 2. In the 7th Commandment [the New Church numbers this the 6th] as generally understood, all manner of lewdness or unchastity in act or thought (Matthew, v, 28).

Unfortunately the civil laws on this subject—as well as on marriage and divorce—vary considerably in different States; but the Massachusetts law is typical, and, briefly stated, defines the several grades of the sin as follows:

Adultery is voluntary intercourse between two persons, at least one of whom is married. The fact of marriage of one or both is the essence of crime under this head. The offence of adultery cannot be committed by an unmarried person. It is not indictable under the "Common Law," but is punishable under the laws of most States.

Fornication is the unlawful carnal "knowledge" by an unmarried person of another, whether the latter be married or not. It is distinguished from adultery by the fact that the guilty person is not married.

It is here interesting to note that the word "knew" in this

sense has been carried down from the earliest Biblical period, as in "And Adam knew Eve, his wife" (Genesis iv, 1), down to the present time in the Massachusetts statutes, in which carnal association is referred to as "knowledge." I am reliably informed that the Hebrew verb in the above expression is translated elsewhere, "to know," "to perceive," "to become acquainted with." It is used of the intercourse of man and woman, but never of animals. It seems to imply a spiritual more than an animal union.

Lascivious cohabitation is defined as applicable to a man and woman who, not being married to each other, lewdly and lasciviously associate and cohabitate together. (See "Revised Laws" of Mass., Chap. 212, Sec. 14.) Practically, this covers the "keeping of a mistress."

All of these forms of the sin are indictable and punishable by imprisonment, or fine, or both.

There is no serious trouble with the present civil laws, except that the moral stamina of society, as a whole, is such that they are not popularly upheld, and are consequently broken almost *"ad libitum";* this to the extent that, with the sin freely practiced with the full knowledge of the public and officials, there is seldom a prosecution except in cases of more or less extreme and open malfeasance, when the law is turned to for the purpose of punishment and putting the sinner away from the public eye. It is also sometimes resorted to out of grudge or for blackmail. In the latter part of last December a major in the U. S. army, addressing a meeting of women on the subject of the "social evil," referred to the fact of our beloved Boston Common being a place of after-dark meetings of young men and women for negotiating illicit association. We hear nothing of arrests for this violation of public morals under the eye of the State House and City Hall, and within a block of our own and other prominent churches, and in the very center of religious libraries. The speaker said that a band of women of a welfare organization had several hundred of these unfortunate girls on the Boston Common physically examined, with the result that over fifty per cent of them

were found to be infected with venereal disease. A large proportion of them were between the ages of thirteen and seventeen.

In the most enlightened countries, including the United States, in these times, and very much more so now than a century or two ago, it is probably universally understood that sexual license is repugnant to law and morality. Consequently such license is generally practiced surreptitiously. I believe the essential difference between our own country and foreign countries in this respect is that in other countries the evil is more openly practiced; and in some it is even countenanced by law.

Paradoxical as it may seem, I repeat that in my judgment, while the law is the most generally understood, in practice it is the most generally disregarded of all the laws of the Decalogue. Why is this? Perhaps we can most forcefully answer the question by asking other questions. Is it any wonder that the condition exists when we have a state of society which countenances the evil practice to such an extent that: (*a*) Many irreligious and some other physicians advise their male patients that licentiousness in some degree is a physical necessity? (*b*) Officers of the law surreptitiously or even openly practice the evil? (*c*) Young women "wink at" the evil in young men of their acquaintance, or even their fiancés? (*d*) Parents sometimes advise their sons to practice some form of licentiousness, if they feel a physical yearning? It has been the experience of almost every man whose business has required him to travel extensively in different parts of the country, to observe how generally this evil is practiced, especially by men away from home. Men holding high positions in business and social life who are restrained from the practice at home because of the danger of detection and publicity, look for a brothel when visiting cities where they are little known. With this prevalent condition, is it any wonder that we find more or less clearly defined "red-light districts," existing sometimes legally and at other times surreptitiously, but nearly always officially sanctioned and protected by police and other

municipal officials, in nearly every city of the world? The police always know where to locate the brothels, as is evidenced by the fact that when a criminal, known to be addicted to the habit of frequenting such places, is wanted for some other crime, the police secure the culprit by watching the well-known "houses of ill-fame." And yet, we never hear of a man being prosecuted for these generally illegal practices; and when the women occupants are brought into court, it is almost universally the result of a spasmodic raid caused by some individual or society complaint; and the fines imposed serve no purpose other than to slightly contribute toward the municipal exchequer, and in reality to advertise the "business" of the culprits thus fined for the practice.

It has remained for the army, especially in some of the quarters where camps are located, to cause a house-cleaning.* A marked example of this is in a camp in the Far West. There, the first consignment of soldiers had scarcely arrived when almost over night a block of brothels and gambling huts were built, and very promptly and fully occupied, just outside the camp on the principal street over which the

*One of the Official Bulletins of the War Department contains the following sentences:

"The contraction of venereal disease incapacitates for service and often produces permanent impairment of health. It is a breach of duty to the country, Army and fellow soldier.

"Sexual continence is the plain duty of members of the A. E. F., both for the vigorous conduct of the war and for the clean health of the American people after the war. Sexual intercourse is *not* necessary for good health, and complete continence is wholly possible. . . .

"Commanding officers will urge continence on all men of their commands as their duty as soldiers and as the best training for the enforced sexual abstinence at the front. Instruction, work, drill, athletics and amusements will be used to the fullest extent in furthering the practice of continence. . . .

"Throughout the A. E. F. all houses of prostitution . . . will be designated as 'off limits.' Commanding officers will adopt the necessary means and disciplinary measures to prevent soldiers from visiting them."

soldiers would naturally pass when off duty. The commanding officer promptly ordered that the houses be vacated, and that, under penalty of court martial, the soldiers should not pass through that street, and he gave two days' notice to the owners of the huts to remove the buildings, at the expiration of which time he destroyed those remaining. Later, it developed that the soldiers on their week-end leaves of absence were visiting a neighboring city, and large numbers of them visiting the brothels there. Army officials then notified the municipal authorities that they must "clean house." The officials replied they could find nothing wrong. Whereupon the army officials ordered that no soldiers should visit that city except on special permit and on official business. This order so greatly injured the income of the city that the city officials placed the police department under the supervision of the army. What a reform could be accomplished if municipal officials throughout the world would as drastically enforce orders against this "social evil"! But they will not do so as long as the evil is countenanced by a large minority, if not indeed by an actual majority, of the citizens; which in fact is the present condition of society on this subject.

Nor are the efforts of the Government in this direction limited to the action of military officers in the local camps. A letter has recently been sent out by the Attorney-General of the United States to the judges of the U. S. District Courts throughout the country, pointing out that in the opinion of both the War Department and the Department of Justice "there is no provision in the war statutes more important in its relation to the efficiency of the military and naval forces than the section regulating prostitution in and about army and navy camps and stations," and calling upon the courts to co-operate with the District-Attorneys and with the local health authorities in carrying out the directions of the Department of Justice for dealing with this evil.

Other departments of the Government are also active in the same direction. A Washington despatch to the *Boston Evening Transcript* of November 21, 1918, says:

The Public Health Service is in deadly earnest in its campaign to protect the health of the community from this source of infection. One object of the campaign is to arouse local spirit and put upon State and municipal authorities some of the responsibility for conditions in their communities. The health service recognizes that now, when so many thousands of men are under direct control of the Government, is the right time, not only for educational work, but for a practical clean-up that will minimize the danger to the public health from this class of disease. Four million dollars have been appropriated by Congress to finance the campaign.

It is, however, well to note that all of these Government regulations are purely on the natural plane—the ultimate—apparently without any teaching on the moral or spiritual plane, and with no reference to the Commandment "Thou shalt not commit adultery." Perhaps, however, the natural plane is for the present the most forceful and all that can be practically administered with general success at this time. With the community as with the individual the first step in any advancement toward a better life is to put away the natural evils forbidden by the literal precepts of the Decalogue. We must reach the higher plane of thought through consideration of the lower plane of natural result, which as I understand is what Swedenborg refers to as the "ultimate."

Swedenborg says:

All power is in ultimates, and all creation is through ultimates into mediates.

All power in the spiritual world is Divine truth proceeding from the Lord—and all power of Divine truth consists in the sense of the letter. In the spiritual sense without the sense of the letter there is no power, but in the sense of the letter which is in the spiritual sense. . . . What is doctrinal, confirmed by the sense of the letter as to genuine truth, has power. The appearance of Divine truth also has power, but less power, as when it can agree with genuine truth.

It is encouraging to note that, besides the Government activities above referred to relating to the army, there are signs that the community at large is being awakened to the importance of this subject as a social question, and that it is

being considered on a plane higher than that of dealing with actual disease. At a recent meeting of the Massachusetts State Conference on Charities, for example, much of the discussion and debate had to do with the finding of methods for the prevention of social evils, rather than remedies for them, the topic for discussion being "Social Reconstruction."

But even in the lowest natural plane an enlightened self-interest calls for action by every community. In an article entitled "Making Home Safe for the Soldiers" the *Savannah (Ga.) Press* says:

> We hear something about the havoc and destruction these sins work against the soul, but we may view them solely as agents against the body and see the certain work which they accomplish in retarding, perverting and destroying its health and helpfulness. If the army and navy could not afford to waste its men in these ways, neither can the nation afford it, neither can the town and village afford it. . . . The business man and the apostle of prosperity are learning from the physicians and scientists what this evil is costing to diseased and defective people, in shortened and unhelpful lives, and in failure where success seemed all but inevitable. The hour has struck for an aggressive warfare to make our communities safer for our soldiers, and safe for their younger brothers, to whom the benefit of discipline and restraint in the army and navy will not be extended.

Sexual license is based theoretically on a belief in or the excuse of physical necessity, but in fact, as I believe, by desire, the claim of necessity being merely the cloak, excuse or justification for the sin. It is well known that animals are not physically injured by being kept in confinement in a state of absolute continence. Men in close confinement are not injured thereby. I can see no logical reason why license on the part of men is inherently more physically necessary than on the part of the less enlightened animals. The difference is that man has a will and power of reason; and when that will and reason are exercised along the line of sin, the "insanity" to which Swedenborg refers may become so deep-rooted that license becomes a "physical necessity," and the supposed physical necessity, even if it does not exist in fact, is used as a cloak or excuse for the

sin. Probably no internal organ of the body is so closely and promptly subservient to the will either for good or evil as those organs pertaining to sex. Grant, in this as in every sin, that desire is stronger with some than others, and that a man's state of mind may become such that extreme continence may cause insanity, if the thought and will are not kept under control, that is surely limited to a comparatively small number of cases, just as alcoholism has come to be a mental disease with a small minority. I believe, however, what I contend that Swedenborg teaches throughout, that in all cases of extreme sexual desire as well as in alcoholism, if the mind and will are prayerfully and persistently kept in the right track, the trouble can be overcome. "With men it is impossible, but not so with God, for with God all things are possible."

If the world would stand firmly on this ground, the social evil under consideration would become history; and to the extent that we do stand firmly on this ground, it will be alleviated and finally eradicated.

Finally, I have no sympathy with the prevalent dual standard of morality, and believe that if men were as certainly condemned by society for any form of sexual evil as women are condemned for such offences, most of the evil would automatically cease. I regard men as more responsible than women for the present terrible condition.

George C. Warren.

Note.—For a limited time reprints of this article may be obtained of the Mass. New-Church Union, 134 Bowdoin St., Boston, at $2.50 per 100 copies, postpaid.

RESULTS OF FOUR MISSIONS TO SWEDEN (1902-18).

By Alfred H. Stroh.

THE previous history of the work in Sweden on Swedenborg's Manuscripts in its three lines, (1) phototyping, (2) scientific works, and (3) documents concerning Swedenborg, have been presented in previous reports and articles.* But in order to explain the third line of work in its inception, growth and progress, showing how it has led to the present results, planned for publication in the "Swedenborg Archives," some account of the editor's travels and studies may here be recorded.

The specialist in Swedenborg's life and works must follow the numerous traces in Sweden, on the Continent, and in England; and will find also in Finland and America collections of documents necessary to complete the story of Swedenborg's life, philosophy and influence. Every attempt to describe in systematic form the evidence relating to Swedenborg must be based either on documents by or concerning Swedenborg, or on the growing literature more or less closely connected with the original documentary evidence. When it is known that the original Manuscripts of works and documents are to a great extent still unpublished, it will be seen why, since 1902, every opportunity has been taken to list old and new materials, and to copy, translate, and publish the results. The money for this work

*For a general description of the phototyping of Swedenborg's Manuscripts and of the scientific and connected literature emanating from Sweden since 1902, the reader may consult a contribution to the New-Church Review, 1917, pp. 381-400, entitled "Swedenborg at Stockholm and Upsala; Evidence Work in Sweden"; also others in 1918, pp. 248-259, and pp. 577-588, entitled "Recent Swedish Discussions of Swedenborg."

has been supplied from American, Swedish, and English sources, and I desire to name especially Mr. John Pitcairn, Professor Gustaf Retzius, and Mr. David Wynter in this connection. The phototyping of Swedenborg's theological Manuscripts, begun in 1896, has been supported by the New-Church organizations and printing societies of America and England. The scientific series, published under the auspices of the Royal Swedish Academy of Sciences, has been supported by Professor and Mrs. Gustaf Retzius, and by subscribers. The Convention and the Academy have also contributed to the defrayment of expenses for the copying of documents concerning Swedenborg, although a large part of the money invested in this work has come from private sources in America, England and Sweden.

The growing interest in the Convention and the Academy for the study and publication of Swedenborg's scientific and philosophical works led Dr. Frank Sewall, Professor Carl Th. Odhner, and others to organize at New York, on May 27th, 1898, the Swedenborg Scientific Association, incorporated in 1906 at Philadelphia. The purposes of the Association were formulated as:

I. The preservation, translation, publication and distribution of the Scientific and Philosophical works of Emanuel Swedenborg.

II. The promotion of the principles taught in these works, having in view likewise their relation to the science and philosophy of the present day.

The New Philosophy, begun privately at Urbana by the Rev. John Whitehead in 1898 as a monthly, later became the quarterly bulletin of the Association. I recall with what avidity this periodical was received from about 1898 to 1902, when the wave of interest in Swedenborg's early works, especially in their interpretation and relationship to the theological works, rose high. Having managed to attend the first meeting, in 1898, while still a student, although I had to ride home to Bryn Athyn from Princeton Junction at three in the morning on my bicycle as my purse was too small for the ticket back, I nevertheless felt that that meeting in New York was of historic and decisive importance

for me, as indeed it subsequently proved to be; for in 1902 there were passed resolutions by the Association, and supplementary action followed by the Academy and Convention, leading to my first mission to Sweden in 1902-03. So eager was I to be off that, having graduated on June 13th, 1902, I sailed for Europe the following day.

Before beginning the description of my first travels and studies abroad I desire to record my lasting indebtedness to my teachers and guides in the general field of Swedenborg's science and philosophy, and especially in the research work on texts and documents concerning Swedenborg. They were the Rev. E. J. E. Schreck, the Rev. C. Th. Odhner, Bishop W. F. Pendleton, the Rev. L. P. Mercer, and last but not least Dr. Frank Sewall and the Rev. James Hyde. Their influence then and later has been very deep and beneficial, and a constant inspiration during many difficulties.

The meetings in London with the Secretary of the Swedenborg Society, Mr. James Speirs, with Mrs. Rudolf L. Tafel, and with the bibliographer of Swedenborg's works, the Rev. James Hyde, formed the first stage of my progress in a serious attempt to take up Dr. Tafel's work in Sweden at the point where he had left off years before. I also saw again in London my old teacher, Bishop William H. Benade, who gave me valuable counsel then and during a later visit in October. In later years, after further opportunities to study the history and development of the work in Sweden, I learned to understand how closely Bishop Benade and Mr. Horace P. Chandler were connected with Dr. Tafel's great work, and also how important it was for the future of the proceedings in Sweden that I very early came into touch with Dr. Tafel's collaborator, Mr. James Speirs, who assisted in the editorial work on the "Documents concerning Swedenborg."

The "Rollo," plying between Grymsby and Gothenburg, took me across the North Sea during a frightful gale which tore off the doors on deck and kept all the passengers below during the whole of the voyage, a day longer than usual. At Gothenburg I was met by my old teacher in the Berlin,

Canada, New-Church School, the Rev. Joseph E. Rosenquist, who welcomed me to Sweden and to the city over which the memorable "Gothenburg Controversy" had cast its lurid glow during the last years of Swedenborg's life and in the early dawn of New-Church history. It was not until several years later, in 1908, after the phototyping of Swedenborg's Manuscripts and the Stockholm edition of his scientific works was in progress, that I grasped the significance of the Gothenburg Consistory Archives, containing the detailed record of the Controversy, which Swedenborg declares to be the most important trial in the history of the Christian Church since the great Councils, as it concerns the New Church. Some years later, Mr. Rosenquist typewrote the records in the Consistory Archives, and also those at Jönköping in the Supreme Court of Göta, and the two large folio volumes of documents were forwarded to the central New-Church libraries in London, England, Cambridge, Massachusetts, and Bryn Athyn, Pennsylvania.

Soon after my arrival in Stockholm I succeeded in reorganizing the phototyping of the "Spiritual Diary," in beginning a revision of the copies of the scientific works, and in arranging for further work. I was on the point of starting out on a journey to England, and had arrived at Gothenburg, when there reached me a telegram from Mr. John Pitcairn informing me of his intended arrival in Sweden. We met at Gothenburg, returned to Stockholm, and after seeing the city and inspecting Swedenborg's Manuscripts, proceeded to Hamburg, where Mr. Pitcairn's brother, Dr. Hugh Pitcairn, was American Consul-General. From Hamburg Mr. Pitcairn proceeded to France and America, while I left presently for Wittenberg, my intense desire being to see the centre of the Reformation, the scene of Luther's and Melancthon's mighty labors. After travelling through Germany to Heidelberg, down the Rhine, to Holland, and thence to England, I again met Mr. Hyde and others in London. Our purpose was to interest the members of the Swedenborg Society's Committee in the proposed phototyping of Swedenborg's *Index Biblicus,* which proposal Dr. T. F.

Wright, whom we had met at Stockholm, had at once endorsed verbally, and by writing to America. Mr. Hyde, at first opposed to this scheme, as he and Dr. Wright had a plan to copy the Manuscripts by hand, later changed his mind, and at the annual meeting of the Swedenborg Society in 1903 the plan went through. Before leaving Sweden in 1903 I prepared estimates. Having returned to Stockholm, I called on Professor Gustaf Retzius, who had heard of my work on Swedenborg's Manuscripts, from our printer, Hr. Christian Westphal, of Lübeck, and the best phototyper in Sweden. I had been very much impressed by certain beautiful proof sheets of the brain, being plates of a work Professor Retzius was seeing through the press, and had requested some of the sheets. By this accident I came into touch with the great Swedish savant on my return, permission having been given the printer before I left for England to let me have some of the plates of the brain. These I showed Mr. Urquhart, the editor of *Mind,* whom I met on the canal-boat from Stockholm to Gothenburg. He was much impressed by them and also by my account of Professor Tafel's "The Brain," and of Docent Neuburger's recent address in Hamburg, 1901, before the German Naturalists and Physicians.

The phototyping, scientific editing, and documentary researches, all begun during the first mission, 1902-03, were subsequently continued during three later missions, in 1905, 1906-1916, and 1917-1918, and are still in progress. I shall return to them in accounts of the later missions.

In the spring of 1903, I accepted an invitation from my student friend, Hr. Wilhelm Nordenson, later Docent in ophthalmology at Upsala and Stockholm, to visit the old university town of Upsala during the great festival which annually celebrates the return of spring, April 30th, and May 1st. I subsequently wrote an account of this charming experience as "A Visit to Upsala," also recording my investigations concerning Swedenborg at Upsala, later continued in a second contribution entitled "Swedenborg's University Period and Earliest Works." These papers were

published in the *New-Church Life* (Oct., 1903), and NEW-CHURCH REVIEW (Oct., 1910), respectively. To these accounts I will now add a few words.

The visitor to Upsala should not fail to take the opportunity to drive to Old Upsala and to Linné's Hammarby. On nearing Old Upsala, the sharply outlined walls of the old stone temple, once the seat of the Archbishop of Sweden, and built on the ruins of the old wooden, heathen temple, meet the eye of the eager visitor. To the left are seen the three mounds, Odin, Thor, and Frey, in which ancient kings lie buried, while to the right is the "Ting" mound, where the ancient rulers met their people and counselled with them, this being the precursor of the present Riksdag or Parliament. Built into the wall of the church is a runic stone, a long, snaky figure with the head of a dragon, and showing the cross, symbolic of the triumph of Christianity over Heathendom. Also symbolic for a New-Churchman is the fact that this stone formerly served as the altar of the Christian worship inside. The belfry, a quaint wooden structure, stands near the church. Within are the graves of Celsius, inventor of the thermometer bearing his name, and of Forneliuk, the slab on the grave of the latter bearing the inscription that no one better than he had seen the wounds of the king, Gustavus Adolphus, after the battle of Lützen. A slab of light gray stone marks the spot where the casket of St. Erik, patron saint of Sweden, once lay before its removal to St. Eric's Chapel in Upsala, and later, towards the close of the thirteenth century, to the then completed Gothic Cathedral.

Linné's Hammarby was once the summer home of the great botanist, Carolus Linnæus, *"Botanicorum facile princeps."* His memorial tablet is in the Cathedral, the sarcophagus of Swedenborg opposite to it on the other side of the nave. At Hammarby a throng of pupils would hear Linné all summer, several times a day, and the old buildings with their interesting collections now form a Museum. Recently a Linné Society has also been established.

Thus far the movements to investigate and publish Swe-

denborg's Manuscripts have originated abroad, but after the epoch-making stimulus given to this use by the Swedenborg Committee of the Royal Swedish Academy of Sciences, and by other bodies in Stockholm and Upsala, the thought has arisen more than once that there ought to be founded at Stockholm some kind of Institute or Society in order to concentrate and develop, possibly in connection with the foreign Swedenborg Societies, the constantly growing uses in connection with the investigation and publication of Swedenborg's Manuscripts and Swedenborgiana.

I have already described the course of investigations in Sweden in 1902 and 1903. Having returned to Bryn Athyn in the autumn of 1903 and spent the next two years there as an instructor in languages and anatomy, I was supported during the summer of 1905 in a second mission to Sweden, the reading of proofs for the early volumes of the Stockholm edition of Swedenborg's scientific works having been carried on by mail.

Before describing the results of the second mission I may here discuss the general question of the reproduction of Swedenborg's Manuscripts, as this fundamental use alone has for so many years called forth in America and Europe the interest and the financial support essential to the progress of the work in Sweden considered as a whole, and in all its later ramifications. The Photolithographed Manuscripts, edited at Stockholm, 1869-70, in ten folio volumes, first established the work; and in 1896 the new phototyping method was first employed in the reproduction of Swedenborg's Manuscripts. A long article in the NEW-CHURCH REVIEW, for 1917, has explained in some detail the phototyping method and its results.

The best way to preserve Swedenborg's Manuscripts and connected documents is to photolithograph or better to phototype them. This has been done extensively since 1868. The next best method is to print the text by types, which, no matter how carefully done, leaves loopholes for error and for editorial variation. The method employed for the copies of documents has been either to copy by hand, to

typewrite, or both. In printing a Manuscript I prefer to read the proofs with the original Manuscript by Swedenborg before me, using the printer's copy only for the setting up of the first proofs. This shows why the method of publishing Swedenborg's Manuscripts in Sweden, where the originals are preserved, is preferable to every other method, for no photographic reproductions or copies by hand or machine will ever take the place of the priceless originals, which are no longer, as in the old days of the London and Tübingen editions, permitted to leave the shores of Sweden. I have been obliged to give up the comprehensive plan of stereotyping the texts as they appear, in order to prepare for a complete edition of Swedenborg, hoping that at least the phototyping and scientific texts may be finished in due course, and the "Swedenborg Archives" printed, Part by Part, as funds are found for them. The historical results of the work in Sweden, and miscellaneous papers, will be issued in the early Parts, together with the bibliographical and supplementary Chronological List materials in the pages of the *New-Church Magazine,* if the money can be found. The old way to do such work has been to publish fragmentary translations, notices, and articles, the original texts remaining unpublished, and sometimes being lost. The present attempt is to list, copy, translate, discuss and publish *everything* in as strictly chronological order as is possible. It remains to be seen whether the whole scheme of the publication can be carried through serially after a number of years.

What, then, are the materials at Stockholm and Upsala which are available for the serial "Swedenborg Archives," and how may such a serial be published? The labors of previous editors are for the first time completely accessible. The published results of the work of Im. Tafel, Rudolf Tafel, and James Hyde have been removed to Sweden from London, with the consent of the Swedenborg Society, as also the collections of the Academy of the New Church, from Bryn Athyn. The backbone of the work in hand since 1913 is the "Chronological List," typewritten and

distributed in that year as the result of a considerable investment since 1902 by Mr. John Pitcairn. Then followed from 1913 to 1916 the copying and translating of four stout folio volumes, namely, Hyde's unpublished Manuscripts relating to Swedenborg, 1114 pages folio, and the Gothenburg, Jönköping, Stockholm and miscellaneous copies, also the officially certified Genealogy of the Swedenborg Family from the House of Nobles, Stockholm, under its seal, and early English translations of Swedenborg's "Dreams."

After a short visit to England in the summer of 1905, I proceeded to Greifswald, where I had one of the great surprises of my life; for in the ordinary University Catalogue I found an unknown *printed* work by Swedenborg! As a matter of fact it was known by others, as I found later, having been referred to by White and Worcester, but my joy was unconfined in rediscovering the "Festive Applause on the Victory over the Danes," published by Swedenborg in Greifswald in 1714, especially as no copy could later be found in the Royal Library, Stockholm, nor elsewhere. There were fortunately two copies at Greifswald, and later one of them was presented to the Royal Swedish Academy of Sciences, from which I reproduced in 1908 and 1910 the *facsimile* edition by the use of zinc plates. This method had also been employed in 1907 in the reproduction of the "Auction Catalogue of Swedenborg's Library," which was issued in 1772 at Stockholm together with a leaflet relating to the property on Hornsgatan. Later I and my assistants found many documents quoted or referred to in periodicals, but it is astonishing how often rarities are found by investigators, and even noticed in print, and then completely hidden from view for decades. This led me very early to plan a complete bibliography of *all* Swedenborgiana, not only of works by Swedenborg, but of every item by and concerning him and the New Church.

Having returned in the autumn of 1905 to America, I concluded my psychological and other courses at the University of Pennsylvania, and returned permanently to Sweden in 1906, having been appointed in 1904 at Wash-

ington as the representative abroad of the Swedenborg Scientific Association. In 1907 appeared Vols. II. and III. of the "Spiritual Diary," and also Vol. I. of the Stockholm edition. My journeys in Europe not only served to discover numerous new Swedenborgiana, but also resulted in many notes and papers which have been incorporated in the "Outlines" from time to time. In 1908 and 1911, at Heidelberg and Bologna, I addressed the International Congresses of Philosophy on Descartes and Swedenborg. This was done on behalf of the London Swedenborg Society. These addresses, together with others delivered at the annual meetings of the Society, will appear in Part III. of the "Swedenborg Archives," Parts I. and II. containing Reports and Documents concerning the work in Sweden from 1902 to 1918. In 1908, 1909, 1910, 1911, 1913, and 1915 I visited London and the Swedenborg Society in connection with the phototyping and other work in Sweden. The record of all the business transacted up to date will be found in the "Archives," Parts I.-III., and in Parts IV.-VI. will be found, in reprints from the edition of the Royal Swedish Academy of Sciences, Swedenborg's *Dædalus,* "Emanuel Swedenborg as a Scientist," and the Appendix to Vol. I., or "Chronological List." Vols. VI.-X. are in progress, and I hope to work into the series the complete results of the elaborate investigations in Europe and America since 1902, including of course also the unpublished results of Tafel, Hyde, and other investigators.

After my return to Sweden in June, 1906, I travelled to Norway with Professor Reginald Brown, and we spent several weeks in Norway and Sweden on geological and pleasure excursions, and in visiting the scenes of Swedenborg's early scientific labors at Trollhattan Falls and in Westrogothia. In 1907 the first volume, *Geologica et Epistolæ,* or Swedenborg's Geological Works and Scientific Correspondence, appeared at Stockholm. This was an important event in the history of Swedenborgian publications. Vols. II. and III. followed in 1908 and 1911, and I have just received the official *Imprimatur* for Vol. IV.

from the Secretary of the Royal Swedish Academy of Sciences, Professor C. Aurivillius.

In order to explain the extraordinary occurrences in Sweden from 1907 to 1910, all connected with public honor to Swedenborg's memory, it should be understood that in reality several independent streams of activity happened to meet at Stockholm in such a fortunate way as to lead to unexpected results. In the "Outlines of Swedenborg's Life and Philosophy," Part II., the detailed chronological story will be found recorded; here I shall give no more than a synopsis.

It was well understood in America that while the editor in Sweden was primarily engaged upon the phototyped Manuscripts, the scientific and documentary work was also involved, for it had been in progress ever since 1902. At that time the overwhelming interest in America, Sweden, and England, in Swedenborg's Early Works, and natural philosophy, culminated in the generous support granted for the work in Sweden by corporations and individuals. The prolonged controversies of the period 1898-1906 had been laid aside, and from 1908 to 1910 all shades of opinion united in doing honor to Swedenborg's memory. The Swedenborg Committee and the Royal Swedish Academy of Sciences were behind the movement to issue the magnificent *Opera,* and to have Swedenborg's mortal remains removed from England to Sweden in 1908. In 1910 followed the unveiling of the sarcophagus voted by the Swedish Parliament in 1909. In 1910 there also met in London the International Swedenborg Congress, and during this year no less than twelve festival publications appeared in connection with the Swedenborg Society's centenary and the unveiling of the sarcophagus. The best accounts of all these events in Sweden and England have appeared in the *Morning Light* and *New-Church Magazine.*

While all the "Honor to Swedenborg" and fugitive publications of this period have made their impression on the public mind and in our literary annals, the chief result of the movement has not yet been made accessible. I refer

to the Phototyped Manuscripts, for in 1910, on July 11th, immediately after the Congress, the American representatives met with the Committee of the London Swedenborg Society and voted to print twelve additional volumes after the previous six. This was accomplished by June, 1916, the whole series of eighteen volumes having cost some £15,000. Seven more volumes are planned, so that the series will if completed contain twenty-five volumes.

In the meantime the scientific *Opera* were also in hand, and furthermore the bibliographical, biographical and documentary investigations. The strain on the editor, however, was too great, and in 1914 he suffered a nervous breakdown for half a year, but returned to Stockholm, January, 1915, and once more took the work in hand. In the meantime the war had begun to make itself felt, and during the spring the London interests, represented by the Swedenborg Society and General Conference of the New Church, decided to retire at the earliest opportunity from any further work in Sweden. I endeavored to postpone this withdrawal, by a journey to London in August-September; but although, with the greatest difficulty, the work in Sweden was kept going until December, 1916, it was then necessary to visit America and remain there until August, 1917, in order to reorganize the work with the assistance of the American societies. Technically, the Third Mission, begun in 1906, closed in 1916, but actually the Fourth Mission, exclusively based on American support, is a direct continuation of the Third Mission and of the three previous lines of work then organized; namely, Phototyping, Scientific Works, and "Swedenborg Archives." The Third Mission ceased in 1916 for purely financial reasons, and even to this day the "1910 series" of Phototyped Manuscripts, not yet paid for or bound in its entirety, awaits distribution. In January, 1918, the *Miscellanea Theologica,* being Vol. XVIII. of the series, was extended by the addition of pages 451-618, but during the next quarter closing March 31st, the editor was obliged to confine the phototyping work to the production of photographs in Sweden and abroad of theological fragments to

be added later when the necessary all rag paper can be obtained. This paper first rose over 300 per cent in value and later was quite unobtainable, as the State confiscated all materials, such as rags, etc. Thus the elaborate plan, in hand for years, since 1915, to continue the phototyping, has been frustrated even so far as the last volume of theological Manuscripts is concerned, although the photographing may proceed as usual.

In the case of the second line of work, that on the scientific texts, in the edition of the Academy of Sciences, progress has been made, for Vol. IV. has been prepared for the press. The original intention to include in this volume Swedenborg's *Dædalus,* together with other early physical and miscellaneous papers, will now be ultimated, and the original intention of the Swedenborg Committee to issue as Vol. V. the *Infinite* and other psychological papers will also be carried out. The student who is especially interested in the history and plans of the Committee, from 1902 when it was appointed, up to 1915 when its final report was made to the Academy of Sciences, showing that there will be twelve volumes in the series *Opera de Rebus Naturalibus,* will find the original Swedish Minutes with an English translation in Part II. of the "Swedenborg Archives," now in press.

Some years ago, at American expense the Records of the Society, *Pro Fide et Charitate,* were typewritten; and recently I have proposed that the Records of the earliest New-Church Society in the world, the Exegetic and Philanthropic Society, be typewritten at British expense, under my direction, for the sake of making the records of Swedenborgian and New-Church history complete, so far as the eighteenth century is concerned.

The continuation of the fourth mission, and the completion of the three series of publications, covering the whole field of original Swedenborgiana, is merely a question of funds and labor, all the plans and estimates being ready. Instead of the scattered fire of the previous century I have for years advocated the concentration of activities and of

funds in Sweden upon the great task of once for all making all original Manuscripts accessible in photographic form and in the original texts; the translations and commentaries can come later whenever students and publishers may find opportunity. There is a growing realization throughout the New Church, and also outside of it, that the most important thing to do in investigating Swedenborg is first to photograph and print Swedenborg's own texts and the great collections of contemporary documents concerning Swedenborg. If the work inaugurated in 1902 at Stockholm can be continued another decade, until 1928, when the Swedenborg Scientific Association will have existed thirty years, this great and fundamental use may be fully performed. I do not appeal for the employment of any extraordinary measures, for the doing of anything more than what has been established by precedent since 1898, by the formal actions and resolutions of American, Swedish and British Corporations.

The young people now coming to maturity will during the next decade take their places on the boards and committees which will decide these questions. I appeal to them everywhere to stand by and lend a hand so that the fairest results of the work in Sweden will not be blighted by the difficulties created by the war and by the inevitable reaction which has already begun to make itself felt.

In closing this article I may explain that in the proposed "Outlines" will be found a more extended presentation in English of the work in Sweden, and of the documentary collections and numerous illustrations gathered together in Sweden and elsewhere since the first mission to the land of Swedenborg's birth in 1902.

ALFRED H. STROH.

"THE RETURN-KINGDOM OF THE DIVINE PROCEEDING." *

By Frank W. Very.

THIS book is a philosophic dissertation on that branch of the great creative cycle in which the aspirations, adorations and holy zeal for good works on the part of regenerating and angelic man, under the leadership of our Great Exemplar—Jesus the Christ—are returning to Him as Creator that Love which continually proceeds, as creative substance within the *logos,* from the Sun of Heaven.

Necessarily, the present work is a sequel to the author's "Kingdom of the Divine Proceeding" and rests on the same basis. The former work, however, lies wholly outside the domain of natural science, while this one affords opportunities for illustration and confirmation from experience in the natural world.

The subject touches some of the highest and holiest reaches of which human thought is capable. It would be unjust not to recognize this, to make certain allowances for inevitable imperfections in the attempt to reach such a high ideal, and to gratefully acknowledge many passages of supreme beauty which shine like stars of the first magnitude in a great constellation. It is, however, to these flashes of poetic insight, rather than to a more strictly scientific treatment of the subject, that we are here mainly indebted. Some of the conceptions, especially those of the spiritual atmospheres and their function in respect to man, are vague and imperfectly formed. They fail to take advantage of the aid which might be given by recent advances in math-

* *The Return-Kingdom of the Divine Proceeding.* By Lillian G. Beekman. Philadelphia, Pa.: Swedenborg Scientific Association. 1917. 272 pp., 8vo. Cloth, $2.00.

ematical thought and physical experiment. Science demands such satisfaction and asks for something more than the vague, floating dreams of the poet. This treatment has philosophic aspirations, but the impression given is apt to be that of floating clouds, rather than of clear-cut crystalline definition.

The book is indebted for some of its most telling illustrations, which confirm certain of Swedenborg's far-reaching previsions, to modern research as conducted in our institutions of learning. Such is the extraordinary verification of Swedenborg's likening of good and evil influx to motion in right-handed and left-handed spirals respectively. This conception is fairly deducible from Pasteur's great discovery that certain isomeric substances, which are respectively innocuous and poisonous, have crystalline forms of the same system, related as direct, that is, right-handed forms, and their mirror-reflected, or left-handed perversions. Miss Beekman makes excellent use of these facts of science in certain cases; but it seems to us that, in common honesty, a more sympathetic attitude might have been taken towards that science from which so much has been borrowed.

In speaking of a "fine bullular or foam-like structure," repeated and again repeated in composite order, Miss Beekman does not touch upon genuinely discrete degrees of atmosphere. A different idea emerges if we note the significance of Swedenborg's term "perpetually," as applied to successively higher orders of geometric form. Thus the circle is a single line—a curve of definite radius. If the radius increases *perpetually* by infinitesimal accessions, the curve becomes a spiral and sweeps out a plane area. If the plane spiral rotates *perpetually* about a diameter, a new figure, a vortex, is produced in tridimensional space. In order that the vortex, in turn, shall progress "perpetually," into a new order of form, it is necessary to add a fourth dimension to space. This "perpetually vortical" form does not exist in nature, but Swedenborg says that it is the form of the least components of the universal aura of the spiritual world. Thus this form which is capable of mathematical

definition, enters precisely at the point at which the spiritual and the natural worlds are separated by a discrete degree. It seems to us that this elusive but important conception is needed for the completion of the author's thesis. Without this distinction, the implication would be that the spiritual world exists in space of the same continuous degree as nature's.

Similar inept conceptions have afflicted various "metaphysicians" who fail to distinguish between (1) the substantial basis of spiritual life in the forms of the spiritual world perpetually fluent from the spiritual Sun, and seemingly fixed only when the states of angelic life have reached their steady purpose and progressions, and (2) the physical basis of nature which descends from the natural sun and performs a similar use for nature and its sequences in time and space.

There are also some extraordinary misapprehensions of the teachings of science, or a lack of recognition that science moves onward. For instance, we read on page 26, in respect to the action upon the blood, of air, breathed into the lungs and considered as a special sort of "food," as follows:

> The great mass of that food which is thus taken in, consists of certain triangular salts or inert particles literally occupying or dissolved in, infilling, the interstices of the aerial elementary, even as ordinary salts are dissolved in the stream of water in the terrestrial chyle. This "aerial salt" is what we now term the atmospheric gas oxygen. Swedenborg says it is the highest member of the sulphur family [*Sic* ?]; as is indeed literally true, according to the periodic system of chemical elements. Yet, at the time Swedenborg wrote, oxygen was not known, nor had the periodic relations of the chemical elements been discovered.

It is true that oxygen exists as ozone in an allotropic form whose molecule consists of three oxygen atoms united probably in triangular pattern; but there is seldom more than an exceedingly minute trace of it in the air, and it is not only not the sort of oxygen imbibed by the blood in the lungs, but it would be distinctly poisonous if taken in any considerable quantity. It is also true that oxygen belongs to the

same chemical group with sulphur; but when Swedenborg speaks of "sulphur," he is using the language of the old alchemists to whom "sulphur" stood, not for the substance found in volcanoes, but for any organic combustible substance. If it is desired to translate "sulphur" into modern terminology, it would be more appropriate here to say hydrocarbon. But this ingredient of the blood is not derived from the air, at least to more than a very minute extent. Surely Swedenborg had a sufficiently extraordinary learning without our trying to claim for him all sorts of impossible foreknowledge of things yet to be discovered. The author has evidently been an industrious reader; but a smattering of learning superficially imbibed, does not add to the dignity of such a work as this.

There are other illustrations drawn from modern science where, in some cases, Swedenborg does seem to have had a certain prevision of coming advances; but discrimination is necessary. The identification of the "primitives of carbon" with "ramental sickle-shaped keen edges broken off from the angles of the perfect primal salt of the sea" (p. 30), and similar fantastic notions harking back to the days of mediæval alchemy, are unworthy of preservation, still less of being named as if they contained information of importance for us. They are relics of a speculative ante-chemical age, and have now been wholly superseded by genuine discoveries. We no longer explain the properties of crystals, or of solutions, on the hypothesis that the atoms have all sorts of bizarre geometrical figures; because we find that these properties are most exactly determined as due to *spherical* atoms of definite and known atomic volumes, arranged in groups or systems of piling, some of which can be recognized by the geometrical patterns of their diffraction of the X-rays. There are no angular least particles, but instead there are angular arrangements of spherical particles. It is glory enough for Swedenborg that he first had the idea of what we now call stereo-chemistry whose existence is verified by the study of these atomic lattice-patterns. It is an insult to his memory and to his own candid freedom

from prejudice, to swallow all of his bad guesses and to try to make him out to be infallible. In view of these obvious blemishes, the patronizing tone of this author towards modern science, assuring us in respect to the electro-magnetic theory of such men as Clerk Maxwell and Hertz, that "its great confirmation lies in the fact of Swedenborg's affirmation on the subject," is presumptuous. Science has no use for pontifical dogmatics. New-Churchmen may well resent the implication that they are partners to this high-handed and futile attempt to annex all the results of modern research as foregone conclusions and obvious appanages to Swedenborg's vague surmises on this subject. His conception of metallic, magnetic effluvial particles in which the continual flow of the vortical magnetic element has worn permanent channels, is a very artificial one, and has nothing in common with modern molecular theory, with which Miss Beekman identifies it. His hypotheses in regard to terrestrial magnetism have been completely overthrown in the progress of scientific discovery. The clumsy experiments of Musschenbroeck on which Swedenborg founded his magnetic theory have been superseded by more reliable ones, and nothing remains but the vague general fact of vortical motion in magnetics, for whose details we must consult more modern theories.

The physiological illustrations (mainly drawn from Swedenborg) with which the book abounds, are usually above reproach, doubtless because anatomy and physiology were already well founded when Swedenborg wrote. Thus the spiritual part of his doctrine does not lack abundant confirmation. Here the author is more at home than in her treatment of physics and chemistry. Here her learning and comprehension are more than mere superficial erudition. Yet a few exceptions must be taken. While recognizing that "wherever nutritive or effluvial spheres go, there go the spirits which make those particular spheres their atmospheres," and speaking of "the age-long accumulations of these evil spheres in the environing atmospheres" (p. 60), the author does not comprehend that this is nothing more

nor less than the gradual "age-long" evolution of the germs of contagious diseases, which have floated in the atmosphere since the earliest Paleozoic Ages and have produced the extinction of many a bygone race of animals or plants. The germ of typhoid fever is no more an immediate, or instantaneous creation *de novo* than a horse is. Miss Beekman rejects all this, and says: "It is the plane of the elemental or atmospheric world, thick with organic effluvial particles, that experiment of later years has partly discovered and misnamed the world of 'germs'" (p. 65). The germ-theory of contagious diseases is too thoroughly established to be overthrown by a metaphysician's dictum; and even the insight of a Swedenborg in such minor matters needs to be supplemented by the results of research.

Incidentally, this book treats of some of the subjects embraced in Burnham's "Discrete Degrees," but does not ascend to the heights of interior perception and freedom from entangling alliances with misconceptions which characterize that great work.

While we wish that the author were not so dogmatic, nor so sure that she, and she alone, knows what Swedenborg means in his profound and far-reaching affirmations of a spiritual organism whose life has commerce between earth and heaven, between physiologic process and angelic theophanies, we would not say that this book is not well worth reading (with discrimination). Its motive is elevating. Even its sometimes hazardous speculations and, to say the least, doubtful interpretations of Swedenborg, are provocative of thought, and the subject, which involves at bottom the real meaning of life—of that human life which is reaching out towards the angelic, is of the noblest conception. Possibly a more critical writer, or one with a more legitimate science, might have failed to maintain the high level of enthusiasm and poetic diction which few have reached since Garth Wilkinson's chair was left vacant.

The wonderful import of the New Revelation of the intercourse between earth and heaven can not well be exaggerated. "The *heavens* are Thine, the *earth* is also Thine."

Does it mean that the starry firmament above us is God's, and that the "Great Stone Book" beneath our feet has God for its Author? Yes, it means that; but it means immensely more also. Great are the material heavens, but far greater are the angelic lives and loves begun on even the least of the innumerable worlds which fill those heavens. This organic heaven-life can best be depicted by likening it to the harmonies of the living body which are its counterparts and spiritual correspondents.

We read:

> The brain of a man, his animus or animal mind, differs from that of an animal in certain organic powers and adjustments provided of the Lord's mercy, which permit him to govern, to use, to refuse and act against the incitements of this lower plane; to use it and not to be used by it. And man does this if his growing cortical glands have had stamped into their habit of action, principles of truth; and if their self-determination hold to the form of those principles,—even though with effort and strain,—when an influx and incitation comes which excites other and countermodifications of their sensitive form. For in the human subject, different from the animal, the animus, the cortex, the internal sensory itself, possesses the power to change its own internal state, or rather, it is able actually to stand against and resist recognized incitations or excitations to changes, or, on the other hand, to coincide with them and yield to them with joyful reflex and endeavor. (P. 101.)

These spiritual organics can be formed in their fulness only out of the spiritual substances of which the spiritual body consists; but spatial counterparts have been provided and formed on the plane of nature to receive temporarily these higher organs by correspondential adjustment. Only by being thus embodied, could the higher organics have been begun—only by human free choice in earth-life.

These positions are supported by citations from Swedenborg's anatomical writings. Here in these physiological lessons is a powerful preaching which should lead to incitement to do our part well in building that "house eternal in the heavens." Ours but to exercise that little (but oh, so important) guiding touch, the choice of free will. God and His angels give the abundant means.

Miss Beekman has evolved out of her imagination a rather indefinite hypothesis as to the physical basis of thought and its transmission. She says: "Sense-images, imaginative images and thoughts are wave undulations, creepings and motions of the parietal substance of the gland" (p. 97-98). In the absence of any completely substantiated theory on this subject, natural science might possibly be willing to consider even so vague a suggestion as this; but with at least a partial solution of the mystery in sight, it might be wiser to turn to such conceptions as that of Waller, who, in 1903, concluded that transmission along nerves is due to a sudden increase in the rate of chemical metabolism, accompanied by electric changes,—a conclusion confirmed by other investigators.

For majestic poetic beauty, it would not be easy to surpass the following description of the Celestial Kingdom, which thrills with life:

> It is the kingdom where God the Lord establishes all His beginnings. By its instrumentality He initiates things,—from the initiation of new solar systems, to the initiation of the new human forms conceived in the womb. It is the kingdom He adjoins to Himself as the kingdom of substances and essences, while, in womb and egg, He is weaving structural forms or organic recipient creatures,—forms and organs to be infilled and opened later for the uses of their own life. It is the kingdom which reigns alone, awake indeed, while in sleep the Lord knits up the ravelled sleeve of care. It is the kingdom of the Weavers. It is the kingdom of the matrix, the kingdom of encompassing and sustaining Higher. In it is the profound abyss, "the deep which coucheth under," where the "mothers" dwell, and where Faust sought successfully for the revival of forms of past generations. It is the kingdom of the very hand of Jehovah as the Former from the womb. (P. 107-108.)

In saying that "the correspondence, the terrestrial basis, the organic exterior or body, of the spiritual kingdom is far less universally present in creation than that of the celestial. It is practically confined to the gray matter of the cerebrum," etc., Miss Beekman overlooks the fact that nerve fibers from the cerebrum permeate the entire body and that, except for its pure whiteness, a tissue formed solely of these fibers

could not be distinguished by the eye from the actual complete human body. Moreover, in the macrocosm, light is the special correspondent of the spiritual, and light is everywhere passing through the universe, linking star to star; nay, more, light is the very messenger of the creative energy in nature, which brings order and organization out of chaos, and which starts new centers of cosmic vitality. "In the beginning . . . God said, let there be light."

After a description of the gray ganglia-cells in the peripheral sensory system, we are shown that the nerve fibrils from these organs "unfold and, like fibrous fingers, touch and clasp and ring about certain groups of the gray cells of the cerebrum." In this way the cerebral cells, born almost structureless, receive both influx of life from within, and are also initiated into the innumerable changes which build up the physiological basis of memory in the developed brain-cortex of the adult. Through this return flow "back in full afflux stream from ultimates to the intermediate," the real individual life consciously and voluntarily takes form, "and there it surrounds and compasses about the cortical glands and acts upon them governingly from without" (p. 197). Here we touch the very mechanism of the "Return Kingdom of the Divine Proceeding." It is in these physiological illustrations of the ways and means by which these profound philosophical principles become actuated, embodied, or ultimated, that Miss Beekman is at her best. (Cf. pp. 102-4, and pp. 92-3.)

But in attempting to descend to the plane of physics and chemistry and atmospherics, the author meets her limitations, as, for example, where she says of the cortical glands of the brain: "Their little invisible hearts, ventricles, hollow animatory centers or vesicles, are built to the size of the bullæ of the second aura, and natively expand and contract in sympathetic rhythm and consonance therewith" (p. 251). But the cells in question are easily studied with the microscope. Their size may be exactly measured. A single cell is composed of myriads of atoms, which, in turn, are very much larger than the least particles of the interplanetary

atmosphere. Since, according to her own supposition on p. 221, the finer orders of particles pulsate incomparably more rapidly than the coarser ones, it is unthinkable that the glands of the cortex should pulsate with the same rhythm as these aural particles, and the glands are certainly enormously larger.

As to the function assigned to the "primal aura," we believe that this is wholly erroneous, that this creative aura is no other than spiritual, and that it should never have been confounded with an atmosphere filling all space and dominated by considerations of space and time. The whole of this "atmospheric" speculation is a commixed tissue of physics and metaphysics, is most unsatisfactory, and should be rejected.

Hence when we read of the man who "comes into the spiritual heaven," that "it is evident that after death he will be confined everywhere to the volume of second aura around that particular sun under whose rays he is born," we may say at once that the human spirit cannot be so confined, for do not the spirits of Mercury, who are of this genius, range throughout the universe? Moreover, while spirits from a given earth remain after death *spiritually* connected with its people, it is because they love them, and not because they cannot escape imprisonment within a limited *physical* atmosphere. In fact, heaven is not in space.

In regard to one of these physico-spiritual speculations, we will admit that the number of cortical glands in a human brain is very nearly the same as the number of stars in our Galaxy (see p. 253). The author might even have gone further and might have suggested that the two spirals of the cornua of the cerebrum have a certain crude analogy with the two Galactic spirals of stars which form the Milky Way. But then there are millions of other galaxies. The *Maximus Homo* must include all of the inhabitants of these myriads of worlds. It would be more to the point to liken the innumerable galaxies to cells in an organic form which is known in its fulness to God alone.

FRANK W. VERY.

EDITORIAL DEPARTMENT

"SEEK PEACE AND PURSUE IT."

We have just passed through a monstrous war; world wide in its extent and without parallel destructive in its effects; and yet people continue to talk of the good things brought into existence by it, and of the benefits that are to flow from it; they, or some of them, piously refer these results to the Divine Providence in a way to shift the responsibility for the war upon the Lord, the Prince of Peace. Such people, unwittingly it may be, take the German point of view; for if the war has brought about good worth more than all it cost, as we hear on all sides, then the Germans were right in making war, and the world should acknowledge its debt and openly proclaim itself "conquered by Germany." But this view of war, though almost instinctive, certainly ingrained and habitual, is utterly wrong, intolerably unchristian as well as uncivilized; it is in fact the fundamental cause of war. For as long as men see, or think they see, more good than harm in war, they will never cease to justify and make war whenever the occasion prompts it. Here then is the first step in the pursuit of peace, the first of the reconstructive measures that are to secure for the world universal and permanent peace. We need to reconstruct our thought about war; we need to reconstruct in a large measure the very language and the ideas we use habitually when we refer to war.

The truth is war is only and always evil; it begins in evil, continues in evil, and ends in evil; its purposes are evil, and its actual results are evil. The insistent claim that war produces certain indispensable and altogether admirable manly virtues, is insidious, but unfounded and repellent. Patriotism, co-operation, courage, devotion, and such like, are God-given human virtues, which though they may be exercised in war,

find their proper and highest exercise in domestic, social and civil life. These virtues produce all the good things that are said to be occasioned by war. They are the operation in and through man of the Lord's Divine Love and Wisdom; they may be misused and perverted in premeditated aggression for dominion and for gain, or they may be properly used to resist invasion, and to establish justice and peace; but assuredly they do not demand outlet and exercise in war.

Let us, therefore, turn from war to peace, from a world of warring nations in bondage to rivalries, jealousies, and hatreds, to a world of free nations bound by ties of friendship, free in co-operation, and united in the common tasks of human welfare, in the common pursuit of righteousness and peace. A world of free nations, living in mutual understanding, mutual confidence, mutual helpfulness, and in the common purpose to realize the blessings of peace, would offer vast possibilities of reconstruction, national and international; it would offer for the first time in the history of mankind an adequate field for the life of love to the Lord and the neighbor. The world would then be in a position, uniquely favorable, to recognize and realize the fatherhood of God and the brotherhood of man. The reconstruction possible and practicable in an all-inclusive brotherhood of nations is, next after the reconstruction of our thought about war, the greatest step towards world peace; it would lift the life of the world to a higher plane, and would give a new point of view from which to see common interests and the common welfare.

The most significant, perhaps, of all the tendencies and changes in the life of the modern world has been the gradual transition, in thought and sentiment at least, from the point of view of private interest to the point of view of the *public welfare*. The moral and spiritual outcome of this change is immeasurable; it may be nothing less than the substitution of the love of the Lord and the neighbor for the love of self. The spirit and direction of this change are such as to enlarge to the utmost our ideas of neighborly love and activity; our public in this view is no longer our city or state or nation, but the world of nations and of men. The fact of unity in God and of the

universal brotherhood of man is brought nearer to realization by the proposed League of Free Nations. Such a league would help to make all the peoples of the earth a band of brothers; in it the process of changing from the private to the public point of view would be completed, for the public would then be the entire world. From this all-comprehensive measure of reconstruction, other reconstructive measures must proceed; and it is the great task and burden of statesmanship now to forecast these measures.

The war by untold destruction of life and property, and by hideous disorder, has left immense tasks of reparation and reconstruction; for these tasks the world is gathering up its moral and spiritual energies under the lead of impulses and ideals that inspire hope and confidence in the coming of a new era of human welfare and progress. We cannot stop to enquire how and how far the war has disturbed and hindered normal and wholesome procedure in the attainment of these ideals; certainly it did not create these ideals, but as certainly it did create the destruction and disorder that make reparation and reconstruction imperative. For instance, it has made some sort of league of nations imperative, although such a league must have come about as a natural result of growth in friendly co-operation and intercommunication, under the dictates, may we not add, of the law of love. Other reform measures were called for, and must have gone on, in the ordinary course of events; but the war has left the conditions of domestic, social, civil, and especially industrial, life so incalculably disturbed everywhere, that world-wide *revolutionary* methods of reconstruction are impending. No doubt the sentiments and the ideals which are to find expression in the league of nations will modify and in a measure control the revolutionary forces; but the awful fact is that our cherished ideals of freedom and democracy are in imminent danger; the vital institutions of our civilization and of our Christianity are as much threatened now by the tide of revolutionary impulses and excesses as they were by German domination. The ugly and horrifying picture of class conflict and universal civil war is face to face with us, and it is the dominating feature of the present world situation.

We may look to a League of Free Nations to keep the peace internationally, and to regulate somewhat the turmoil within each nation; but a war of classes would be in the nature of the case uncontrollable. We must look elsewhere for the light, the forces, the measures, and the methods to bring in a human and democratic order.

First of all we must face the facts, and get into the light of the facts. What are the facts? The first, the instant and constant, fact is that in the social body there are two opposing and irreconcilable classes, the democrats and the plutocrats. Roughly speaking, the democrats are led by ideals of human welfare; the plutocrats seek to control human conditions in the interests of money and property. The interests of humanity and the interests of wealth are not by nature and necessity in eternal conflict; but a political and social class whose dominating purpose and constant effort is to exploit humanity for the increase of wealth, is an eternally hostile class in the social body. The elimination of the class of plutocrats is necessary for the peace and good order of the world; it is the constant aim and effort of democracy to accomplish this; and now we are witnessing revolutionary and reconstructive excesses which are not only likely to accomplish it, but in doing it threaten the ruin of the whole body of our civilization. The public benefit and the law of love should lead the class of plutocrats to the act of self-elimination by making use of wealth and property not to control and exploit, but to benefit the public. One of the difficulties of the situation is that there is no clear line of demarcation between the two classes in the body politic, and membership in them is forever shifting. Nevertheless the existence of these two classes is the conspicuous and overshadowing fact in our social and political order; and the war between these classes must cease before peace can reign upon the earth. Akin to this division but not identical with it, is the distinction between the rich and the poor.

There never was a time in the history of the world when the extremes of wealth and poverty were so far apart; it is appalling to stop and think how many human beings live constantly and hopelessly on the verge of starvation; while a favored few,

a very small number relatively, live in the enjoyment, and in the use or abuse, of incredible wealth.

In round numbers, the population of the United States is 100,000,000, and the estimated wealth about two hundred billions, giving an average to each man, woman, and child of $2,000, and to each family of five $10,000. This statement of itself should give us pause and set us to sober thinking; but these immense numbers and the bare average leave us too remote from the real situation. Most of us are familiar with the statement that has been going the rounds, to the effect that two per cent of the population have sixty per cent of the wealth, while ninety-eight per cent of the people have only forty per cent of the entire wealth of the country. In other words, ninety-eight million of the people of the United States have an average wealth of $816.32; and further, what is even more to our point, sixty-five million of the people have only ten billion dollars of the wealth, an average of $150.00. Disturbing as this is, it does not tell us how many people live below these averages and how many above. But it is obvious that of the ninety-eight million people whose wealth falls below the average of $1,000.00 it must be said that the wealth may be left out of account, and that they must depend for a living upon wages. On this point we have the statement (1910) that the number of wage earners in the United States was 22,250,000; and the total amount paid in wages, $14,303,600,000, making a wage average of $642.86. Below this average there were 10,878,000 whose incomes ranged from nothing up to this level. The situation is the more intolerable when we reflect that wage earners are members of families, usually good-sized families, and we see that, making allowance for the fact that in many cases several members of the same family are wage earners, we have before us the condition of approximately thirty million people in the United States in a constant and fearful struggle for bare subsistence. Turning to the contrasting and almost as disquieting picture, we have figures taken from the report of the Commissioner of Internal Revenue for 1918 to the effect that the total number of income tax payers was 473,036; and the number of millionaires and multi-

millionaires was 22,696, an increase of nearly 8,000 over the previous year. Of these millionaires, 6,051 had incomes of from $100,000 to $500,000, an estimated wealth of from two to ten million; 582 had incomes of over $500,000; 376 paid taxes on incomes of $1,000,000 and more; and ten of these had incomes of $5,000,000 and over.

This tells a sad tale, a tale which humane people are finding more and more intolerable. Let us make an effort to take in the human significance of these numbers. It is hard to realize that sixty-five million people in the United States have no property, no wealth, to speak of, that thirty million live on incomes in the form of wages of less than $140; while a few millionaires have in the aggregate over seventy billion dollars and enjoy incomes ranging from $50,000 to $5,000,000.

What does this mean in terms of human wretchedness, struggle, and strife? We look for the answer to the uprising of the working classes and their sympathizers the world over, to the various socialistic and industrial organizations, the American Federation of Labor, the Industrial Workers of the World, the farmers' organization and government in North Dakota; to bread lines and strikes, to Lawrence, and to other cities in the throes of revolution.

These are the outstanding facts, the insistent and inexorable facts. What do they point to, what tendencies do they reveal, and what light do they give us? Without doubt they point to change; their tendencies are towards thorough going reconstruction; and they light up conditions which involve the welfare and progress, not to say the destiny, of the race. They show that our institutions are in question, and that revision and reconstruction are called for.

In the light of the facts now before us, and in the opinion of many,—the many who are driven to bettering the conditions, whether by revolution or by mutual understanding and mutual agreement,—a *redistribution of wealth* is the first step towards social welfare and industrial peace. The distribution is said to be determined in the main by three factors, the wage system, the system of taxation, and the individual differences of human capacity, energy, intelligence and skill. Society is interested

not so much in eliminating individual differences, as in educating its members and in securing to each a fair opportunity to make the most of his educated powers in the service of the community. If our educational system achieved this result, the most potent factor in the redistribution of wealth would be secured.

To some, the most conspicuous factor in the actual distribution of wealth at present is the operation of the wage system. We hear on all sides vigorous denunciation of "wage slavery"; and there are various proposals to remedy the iniquities of the wage system, but so far none have secured general favor. Experimentation is going on; one of the expedients is co-operation and profit sharing. A more radical measure is that of taking over the business by the operatives, and doing away altogether with the separate class of owners and employers. In any case, it is the interest of the public that must be sought and secured. It is fundamental to the proper understanding of the wage system to observe and to enforce the fact and the principle that in the end the public pays both the wages and the profits. So it lies with the public whether it will continue the present system or adopt some other method of having its work done. In the case of the public ownership and operation of public utilities the special wage paying class is eliminated; in the case of mercantile and manufacturing establishments co-operative and profit-sharing arrangements relieve the antagonism between the two classes, the wage payers and the wage earners; while joint ownership and operation would do away with the antagonism altogether by combining the two classes into one. It may be that nothing can prevent the working men and the operatives from taking over by force all industrial establishments, and thereby eliminating the class of wage payers in which wealth tends to over-concentration; but this would mean universal civil war such as is exemplified now in Russia and Germany. If mutual love, genuine love of the neighbor, is to prevail, the wage payers and the wage earners should come together at once on the ground of common understanding and common purpose, the public good, and eliminate their antagonisms even if it requires the merging of their

separate identities. In this direction lies the hope of a fairer distribution of wealth, the product of labor, and the dawn of eternal social and industrial peace.

Another of the factors in the distribution of wealth is the system of taxation. The law of neighborly love and the public interest unite in promoting by all means the freest possible exercise of the energies, the intelligence, and the skill of every member of the social group. It is a clear violation of both neighborly love and of the public good to tax the general public for the benefit of private individuals; it is equally a violation of these principles to tax the products of private and corporate energy. All taxes are in the end paid by the public; the public therefore is interested primarily in using the system of taxation directly for the public good, at the same time the welfare of individuals is also kept in view. If tariff and excise taxes are discontinued on the ground that they transfer wealth from the general public to private individuals and thereby bring about unequal distribution and concentration of wealth, then some other source of revenue must be provided. Inasmuch as the public and individuals share in the creation of values, social and economic justice require that a distinction should be made in taxation between the values due to individual agency and those due to the public demand for the things produced. It is difficult to make this distinction in commodity values; but the public demand for land creates a peculiar type of values, namely, the site value of land. In taxing the site value of land, the public takes what it alone creates, and what the individual has no share in creating. It seems to an increasing number of thoughtful people that taxes upon the site value of land would furnish all needed public revenue, and that all other taxes should be discontinued. If this is true, the demands of neighborly love and of social justice would be met by this mode of taxation in a highly satisfactory manner; wealth would be distributed more equably, and the antagonism between the tax payers and the public interests would be so far removed.

The necessities of human life upon the earth are land, air, water, shelter, clothing, and food; the first three are furnished by nature, the rest are procured by man's own exertions. Our

institutions should promote the freest possible access to these necessities; and now seems the time for revision and reconstruction to that end, when the temper of the masses is threatening to put revolution in the place of orderly progress, and when the obligations of neighborly love are gaining international recognition. It may be that the reconstructive measures above discussed will be tried whether some of us favor them or not; but in any case it is the duty of all, and especially of New-Churchmen, to study conditions in the best light obtainable, and to contribute each in his own way and measure to the solution of the world's problems.

However, the redistribution of wealth, and the improved conditions resulting therefrom, would set us new problems and new tasks of reconstruction. Perhaps these could all be summed up under the head of education,—physical, moral, intellectual, and spiritual. It is here that the distinctive light and work of the New Church is most of all called for. Suppose the energies of men were set free as never before, and that the freest possible access to land and opportunity were furnished by our institutions, what guarantee would there be aside from education that the best use would be made of the new freedom and opportunities? This reflection leads us to new fields of reconstruction,—reconstruction of our bodily lives, moral and spiritual reconstruction, and above all reconstruction of our family life. The threat to cast aside the institution of marriage and to substitute for it a communal arrangement for the procreation and nurture of children, is the most dangerous aspect of the revolutionary tendencies of the present time. We seem to be on the point of reverting to the scheme of Plato's "Republic," where children become the wards of the state in public nurseries, and where men and women are selected by the state for procreation, as is now done according to report in Bolshevistic Russia. Nothing could be a more abominable violation of marriage love than such an arrangement. The world needs to be taught, and the teaching needs to be practiced, that marriage is not primarily for procreation, though this is a natural and divinely ordained incident to marriage; but the end of marriage is the spiritual and eternal union of man and

wife, the union in which the highest and purest form of Divine Love is received. Starting from this point, and reconstructing the actual married life in the light of this ideal, other forms of reconstruction will follow,—reconstruction of family life, of our educational system and its ends and ideals, reconstruction of our social relations and social behavior. We have the vision of the New Jerusalem to guide us; we have the promise of the New Heaven and the New Earth to beckon us on. We have our great doctrine of love; and in loyalty to this doctrine we are bound to view all life, all the phases and particulars of life, in the light of love.

Let us be true to our doctrine of love in our study of existing conditions, and let us follow whithersoever love leads us. But let us remember that "pure love wills and is the salvation of all men." The love of all men in us is the love of the neighbor in the widest and fullest sense. Let us hope to see the world reconstructed in the light and with the power of this love, and let us do our part in this reconstruction. Let us try to see in the League of Nations, in the redistribution of wealth, in the reform of our tax system, in the peace, international, national and domestic, to come from these, the expression and the embodiment of Divine Love and Wisdom, the Love which is infinitely wise, and which is our God and Lord, our Lord Jesus Christ.

LEWIS F. HITE.

THE POINT OF VIEW IN THE STUDY OF THE THEOLOGICAL WORKS: (VI) THE LAY POINT OF VIEW.

As I look forward over what I wish to say upon the lay point of view in the study of the Church's teachings, it is nothing more than a plea for religious rather than theological reading in them. But such a summary statement will bear explanation, and, perhaps, require enforcement.

We could all desire more reading among us, I am sure, in the great works, the teachings of which look to the renewal of the

world's spiritual life. More reading, and more ardent reading, would be such a reinforcement of our whole effort as a religious body! At the present time we have neither the general reading nor the noticeable lay study which we once had. Both have dropped to a sluggish modicum. And what a true boon and advantage it would be if, in any revival of lay reading and study, it should be a religious reading and effort rather than a theological which we should see. Presumably it is religious reading of which a good quantity would be welcome; welcome to lay men and women who have found the theological order of reading neither to their purpose nor quite within their power to do; and welcome to the ministry, who would give worlds for the resulting spur to spiritual life among us, and for the consequent demand and even tax on them for ministration to the spiritual life. Lay reading and study, done not with the idea of posting oneself on theology, but with the purpose of informing oneself upon duty and life, would involve a marked and essential revival of the Church.

In the preceding instalments in this series of editorials a point of view has been urged upon the theological student and the professional worker which is distinctly for such a student or worker in his trained study and presentation of the teaching of the Church. We sought to commend that point of view to him, among other ways, by a description of some of its characteristics. And while now, in this last instalment in our series, it is the lay point of view in the reading and handling of the Doctrines which we proceed to discuss, rather than the professional, no essential departure in point of view is thought of. The lay point of view will share with the professional the main characteristics which we have found in the latter. Quite as much as the professional student, the layman needs to hold the teachings as descriptions of a spiritual life which is now to be with the Second Coming, and as means of understanding that life and cultivating it. That is, he needs to serve that life with the teaching, and to subordinate the teaching always to this service. First emphasis upon the teaching is the distortion of the whole cause, which is a deeper and more fully informed spiritual life. And just as much as the professional worker,

the layman needs in the teachings to get at the Word of God ("Arcana Cœlestia," nn. 5402, 5432 (5), 6047 (2)), and wants not to adopt them as tenets, in the background of which, only, the Scriptures lie, fairly unknown to him, except that he asserts he has their teaching in his tenets. And in the third place he needs as much as the theological student to keep these teachings from turning into hard and fixed church positions with him, rather to hold them as more and more enlightening means of inquiry into the truth of the spiritual life. These main characteristics which attach to the professional point of view in the study and treatment of the theological works, that is, to such a point of view as we have been pressing in previous papers, the lay point of view in the reading and study of the Church's teaching will also have.

Sharing these main characteristics with the professional student's point of view, the layman's point of view will still be different. It will constitute no essential departure; it is a different occupation of what is characteristically the same point of view. There is, in the lay student's case, a broad attainment of the point of view, with a private study the object, and in the other case a technical occupation of it, with a public work in view. Ideally, the large principles of the profounder spiritual life which is on its way with the Second Coming, are the layman's study, but not the elaboration of these principles in a theology. With that surely we enter the field of the special worker. And as surely, if the distinction is right, lay reading which observes it will help us far more, and be far more to the essential purpose of our work, than the lay reading and study which knows nothing of the distinction. Wholesome lay reading and study are altogether too valuable to do without. The distinction has no interest otherwise. But it seems to exist despite obscurations drawn over it by both professional workers and laymen. It exists in other fields of knowledge. The home-gardener on the other side of my fence has a knack at raising tomatoes, and a too obvious command of working principles in bringing them along to great size and heartiness; but I do not hear that he is a botanist. Lay reading and study with us is to let not into competency in theology, but rather

into the great truths and broad, human principles of the life which is spiritual.

What has long been known as the priesthood of all believers is the supreme encouragement of this direct information of himself by every one in spiritual truth. There is such a priesthood. Its membership, we can believe, is increasing, as that spiritual life forms in greater richness which the Lord brings with Him in His Second Coming, for then more than ever He constitutes His disciples "priests unto God and His Father." Where there is any current at all to be detected in the mass of religious practice and thought, it is carrying men farther and farther past the point where their convictions can be mediated to them, and their beliefs traditionally prescribed. It is spiritual in reach, the democracy which is advancing in the world; and it is a part of it, that men strive to shape their own judgments and think their own thoughts in the realm of their most momentous and enduring life. This priesthood of inquirers in the Temple reads and studies, and upon all sides of the Temple. Who with any vision of the spiritual life thinks to discourage this inquiry? He certainly cannot, who sees inscribed over the Temple *Nunc licet,* and is himself the beneficiary of the new day, when men may enter with understanding upon what have been mysteries of faith. Religious belief has gained an immediacy of information for itself, which gives it and even makes it intelligence, rather, in the spiritual life. It is too bad that lay study and reading ever mistake and lower their privilege here. It seems to me that they do, when for this high and universal inquiry into the truths and facts of the spiritual life of men, they substitute an effort to be "up on a theology." For the universal priesthood of inquiry and discipleship does not blot out the distinction between technically pursued inquiry and broadly pursued study, between special worker and layman. The universality of inquiry does not do away with the distinction between two modes of inquiry, personal and professional. The one mode is by no means raised above the other, but is in the other, a specialization of it, to serve it. And for true growth of the Church, lay study wants to be intensely and genuinely itself, as much so as professional

study needs to be all that in training and competency can be expected of it.

Or let me enforce my plea with the same distinction a little differently put. The true achievement of lay reading and study is not theological information and competency, but something far greater,—the wisdom of spiritual life. The wisdom of the regenerating life is gold, fine gold, beside which professional training is much cheaper metal. It is incomparably superior to any training which the student can master in schools and seminaries. Without it, indeed, his training will soon become unquickening, and a piece of cant. But it is the fruit of no possible schooling, either, but of regeneration only. It can be the layman's possession in far larger and more moving measure than the minister's or special worker's in given instances. It is the goal and the power of lay study. And to it, then, lay study wants to dedicate itself. Why be diverted from this high issue to put an unsure foot in the field of the special worker in theology? It is in arrival at wisdom of life that a man says without pretension, " 'I have more understanding than all my teachers,' " moving as these do in the formal knowledge of these things; "in my life I have reached to the wisdom of them." The very same words turn false and pretentious when it is theological competency which is aped and pretended to. The two things are different. The wisdom of the spiritual life is so much more than theological competency. On the other hand it does not include professional training and equipment for the special worker's field, any more than the layman's sense of justice alone equips him to practice law. Wise in the spiritual life, a man, whether special worker or layman, is after all wise in his individual realization of that life; and it is a deep and intense wisdom, but limited. A trained knowledge of the spiritual life, of what it has been down the course of its history, and of what it may be throughout the extent of its many varieties, is the acquisition of special training and the matter of wide and public ministration. Public ministry is perforce flung into this field of formal knowledge or theology; there is no undoing the specialization with which the distinction into lay and clerical has come; but all the more, then, lay study wants to hold

stoutly and wholesomely on the course to its prize and goal. That goal is the wisdom of spiritual life, acquaintance with God, not theological competency in a doctrine of God; knowledge of the power of the Word, not ability to account theologically for that power; truth of life, not the elaboration of it in a theology.

In the discussion, in previous editorials, of the professional point of view in study and presentation of the Church's teachings, we felt it was no easy matter to equip oneself for strong ministry to the spiritual life reviving now with the Lord's Second Coming. Among the difficulties is an historical tendency, away from this ministry, to mere theological propaganda. It is an inveterate tendency, as old as Cain, isn't it? And what influence it has in a religious body will be distributed over clergy and laity. If it has marked professional study and public presentation of the Church's teaching, in all likelihood it has in some measure enthralled lay activity and reading. A survey of our history would tell us.

As I look back over the course by which we have come as a church body, I cannot doubt that we do not see the best of the lay reading and study that went on. There was much that was done "in secret," for we see it rewarded openly; much reading in Word and doctrine which was devotional, religious, regenerative. It was done in search of the way of life, in solution of doubt, in effort after peace and comfort. It knew the sense of the Divine presence, the Lord's ministry to faith, His invigoration of spiritual purpose. There has been far more of this order of reading, than, in the nature of it, we have heard of. And it is a very large part of the progress of the Church, always. But another order of reading advertised itself. It made a show of reading. Its speech has been the speech of theology, rather than of religion. In a more theological day than the present day, it was the public strength of a body that devoted itself to theological propaganda. That was natural. As a matter of historical likelihood, the whole theological accent was to be expected. It is certainly not to be held up to disdain. Still, perhaps it is not to be held up for emulation, more especially in lay study and reading. A simple account can be

rendered of it. As our religious bodies sprang up here and there, it was a new teaching which they were all-absorbed in. It was a case not of men, strangers to the spiritual life, now caught in the vision of it, but of religiously disposed men, worried by the bad logic and sometimes even the moral badness of current religious teaching. Now, by a great mercy, and by so momentous an event as the Second Coming, they had come on better doctrines of the spiritual life. These doctrines filled their vision. In an access of light, the talk was all of light. So when we New-Churchmen first gathered ourselves together, it was not, at the very beginning, into churches, but into publishing societies and into reading-circles. The over-ruling impulse was not to the cultivation of a life richly revealed but to study of a doctrine revealed. The names given various organizations and periodicals indicate where interest lay; there were "Theosophical Societies," and "Societies for the Propagation of the Doctrines of the New Church"; and magazines appeared in surprising numbers, bearing such names as "The Magazine of Knowledge," "The Intellectual Repository," "Aurora," "Halcyon Luminary and Theological Repository," "The Dawn of Light and Theological Inspector," "The Herald of Truth," "The Mirror of Truth." Don't these very titles advertise upon which side of the ship our net was thrown out? After a reading-circle turned into a worshipping body, or as churches were organized, there yet remained an emphasis upon doctrinal instruction which was primary, and sermons were heavily and compactly theological.

It is not strange at all that the lay-reading which was conspicuous, and which was deemed to be to the point, should have the theological-mindedness of the general outlook in the Church. In a sense, the emphasis of the worshipping societies on the instruction, and the character of the sermons, made this inevitable. To follow the sermon and to know what it was all about, one had to be a reader and acquainted with the terminology of the theological works. Lay theological study was a natural outcome; it is still truer to say, of course, that lay theological reading preceded and initiated the whole movement. And while emphasis in Christendom generally was put on theo-

logical belief, reading with the idea of being informed in theological doctrine easily maintained itself in the New Church. But then the days came of a new emphasis, upon the life into which religious knowledge is to let one pass. The new emphasis was an over-emphasis. An indifferentism in matters of belief took the place, by way of natural re-action, of the former over-emphasis on belief. In time there were no longer so many to read and study in our own body. It was more difficult to stimulate the old manner of reading. It has steadily continued falling away. When, much later than the height of the interest in the theological reading in the Doctrines, the League of Young People organized reading circles, it was a revival which we saw attempted of the traditional reading, or an organization of what there was, and of what could be cultivated, among the young people. Strong planning and steady labor went into this prime activity of the American League. Yet it has required constant stimulation and revision. There has been unceasing restiveness, as at something foreign. And to some early critics the circles were unfortunately small theological schools, with scholars who had never thought of entering such institutions. An interest which only the special worker and a minority of laymen ever feel, created and actuated these circles. Of late there has been a trend out of the study once attempted to something simpler, anyway, if it remains theological; to something Biblical; to meetings to discuss problems of conduct and participation in world-work. A truer interest, religious and active, seems to me to be making itself felt in this trend. It is an interest normal to the normal young person, too. No one will deny that the old manner of reading is a struggling thing, in the young and in the adult church. I think we can well let it go, and encourage the other order of reading, for more of which I am pleading. The type of interest in lay study and reading which once was so strong in the organizing and maintenance of our bodies, has not ceased, but it has ceased to be the strength of our body, the cohesive power in it. It no longer suffices to hold us together and to carry us forward. A new ardor has to burn. The emancipation from the former emphasis is not done; it has been effected so far

rather by circumstances and the general trend of interest in Christendom than by preference of ours; but it can be completed, and a new and strong course entered on, and a new ardor elicited, if we will frankly acknowledge the old outlook and see the new, face out of the one and into the other. As things are, the type of interested mind which once held us together and carried us forward, has spent its force; the next type of interest has not formed in sufficient strength.

A truer emphasis in our work will be served, and the only possible fresh interest awakened, if religious rather than theological reading is sought in Word and in doctrine. The trend is that way. The truer interest is that way. We shall regain inward solidarity and a heart for our work. As over against the reading and study that makes an "indoctrinated man" we have only to count as far more to the point the reading which seeks not to inform itself in theological doctrine but in moral and spiritual obligation, in the principles of spiritually-minded conduct, in religion's conception of marriage and home, in the citizen's duty by the community, in the business man's duty by industrial problems. There is much unobtrusive reading of the sort. The League is feeling its way, I believe, to this manner of study. In doing so it is in the company of church and college classes the country over. If text-books could be provided to the League, in the great conceptions of the spiritual life and its large, inspiring principles, containing discussions of spiritually-purposed conduct in all the regions and relationships of life, domestic, social, civic, probably these Circles would be helped to what, through rejected course after course of study, they have been making their way. And of all the desired lay reading and study, it can be said truly, I think, that it needs only to be encouraged, furnished with helps, not to be created; much such reading is done, but has been scared out of public standing by the theologically-minded sort. Handbooks in religion's applications; discussions of the serviceability of one great teaching and another; compilations of devotional passages from the theological works themselves; studies in the personal and social application of principles of the Gospel; classes in personal religion and in religious-social duty; all these would help

bring out and organize the strength of a body of lay-inquiry and study which would have the desired accent. A "collateral literature" of the sort, as distinguished from one of doctrinal discussion and defense, has to come. And it may very well be that the direct reading and study of the theological works will be superseded by a body of interpretative literature, while those works become more and more the property of the man trained for the theological study of them; and that the resistance we feel for this, for lack of an appreciation how technical after all those works are, will be only holding off a good new day.

But short of such aids to the development of religious lay reading and study, what study there is, and what effort there is on the part of laymen, could, by force of their own decision, be given the better and more fitting outlook. The reading of the doer, the reading of the worshipper, the reading of the tempted man as he gets a tighter hold on the principle which has floated him in the flood before this, the reading of the man who is defining to himself a question of conscience with which his business confronts him, means so vastly more than the reading of the layman who is after a point about "discrete degrees" or the spiritual significance of a turtle-dove. Let the man equipping himself for spiritual interpretation of the Scripture or for special study in the fields where "discrete degrees" grow meaningful, cope with these queries. Let the religious worker who has made the special study required, deal with questions, "How the Word was given," "How the teaching about Jesus Christ is to be understood," "How the Trinity is better described as one of essentials than of persons" (both technical terms, and neither of them adequate); and so on. Lay study and help are so very plainly at their best when they are directed to or extended from a personal realization of the meaning of some teaching. "How did you re-inforce your young people against the low marital standards in the world?" " What upheld you in this sacrifice you made?" "How do you think that you and I as Christians ought to regard this piece of legislation?" "Why do *you* have confidence that there is another life?" "What has religion to

do, when you get right down to it, with marriage?" In the realm of these questions the religious life is actually led, lay thinking is actually done, wisdom which belongs with life gained. What would happen, with a reading of the Scriptures going on, and of the doctrines, which meant to deal with such questions? Why, men would be speaking great convictions with force, they would be voicing the truth as it came not only within their grasp but out of their lives and purposes, they would be studying and speaking with spiritual power. They would know what they were about, now, and they would "get there." They would be giving lay study and reading and activity their true, vital and elevated purpose and power. I quote the following passage from the Arcana not as it has been quite habitually quoted. Usually it has been reproduced to exalt the professional teacher over the lay reader and missionary. The lay reader and missionary serves as exalted a function as there is when, speaking the truth as he has come to know it in his life and experience, and not as one versed in theological doctrine, he "instils in another good"—for that is what truth has passed into with him.

He who provides for the church, provides for the souls and eternal life of the men in a country. And the church is provided for when a man is led to good. . . . Good may be instilled in another by any one in a country, but not truth, except by teaching ministers. (Arcana Cœlestia, n. 6822.)

William F. Wunsch.

BIBLICAL AND DOCTRINAL STUDIES

ONE OF THE SUBTLE TEMPTATIONS OF THE CHURCH TODAY.

I HAVE been giving some study to the 39th Chapter of Genesis as unfolded in "Arcana Cœlestia," and it has seemed to me that in it we have brought to light a subtle temptation of the Church today. It seems to be the same temptation which the Lord met and conquered when the devil said to Him: "If thou be the Son of God, command that these stones be made bread," which was a prompting of evil spirits to devote His power to the satisfying of man's natural affections and thoughts. But He answered: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." By this reply the Lord indicated that His real mission was to emphasize the spiritual nature of man, and that its needs can be supplied only by the good and truth contained in the Word of God.

The temptation which the Lord experienced in the human, the Church likewise has to meet and overcome, if it is to perform the use for which He has established it, and called men to devote their lives to its ministry.

The 39th chapter of Genesis tells us of the experiences of Joseph, who, as we are instructed, represented the Lord. Joseph was sold unto Potiphar, Pharaoh's chamberlain, by the Midianites (the Midianites are those who are in simple truth), and the Ishmaelites brought him down into Egypt, which represented "consultation of Divine Truth from outward knowledges"; by which is meant, as I take it, the temptation that comes from the mind being under the influence of the letter of the Word, or by immersion in it. That this is the general meaning of Joseph being sold to Potiphar, Pharaoh's chamberlain, prince of the guards, is evident from Egypt signifying "knowledges in general," Pharaoh "outward knowledges," and

Potiphar "those which are primary for interpretation," that is principal ideas in forming judgment. Thus it is summed up in "Arcana Cœlestia," n. 4790: "the subject is Divine truth, which was sold by those who were in the truth of simple good, by their consulting outward knowledges; whence arose a wandering and removal from the Divine truth, and hence interpretations from the sense of the letter of the Word."

When Joseph was in the house of the Egyptians, we learn, Potiphar gave all things into his hands, because he saw that Jehovah blessed him. But when Potiphar heard the accusation of his wife against Joseph, his anger was kindled; which shows us that he is representative of those who speak well of the Church and appreciate her ministrations as long as she agrees with their standard of good, but who become incensed at the Church and speak against her, when she fails to avow their cause and devote her services to ministering unto the natural wants of men.

To see the temptation to which the Church is subject as illustrated in the representative character of Joseph, it is necessary to understand what is signified by the wife of Potiphar and by the husband.

We read in "Arcana Cœlestia," n. 4988:

> By wife here is signified truth natural, but not truth natural spiritual; and by husband, . . . is signified good natural, but not good natural spiritual. It must therefore be explained what is meant by good and truth natural not spiritual, and good and truth natural spiritual. Good in man is from a twofold source—from what is hereditary and hence adscititious, and also from the doctrine of faith and charity, or with the Gentiles from their religion. Good from the former source is good natural not spiritual, while good from the latter source is good natural spiritual. From like origin is truth, because all truth has its own good adjoined to it. Good natural, from the former source, that is, from what is hereditary and hence adscititious, has many things in affinity with good natural from the other source, that is, from the doctrine of charity and faith or one's religion; but only in the external form, being entirely different in the internal. . . . They who do good from the former source are carried along blindly by a sort of instinct into acts of charity; but they who do good from the other source are carried along by an internal obligation, and, as it were, with their eyes open.

By this number it is made plain that by Potiphar's wife is meant that form of truth which is evident in the letter of the Word and which the natural man can understand and appreciate; but because there is no religious quality in the truth, it is called "truth natural not spiritual." And because man can perform good works as a result of a kindly nature, which works to him are therefore as natural as breathing, but lack a spiritual quality, Potiphar, the husband, represents "good natural not spiritual."

And now because of these states of natural truth and natural good in which men are by birth and training, the temptation to the Church comes in the significance of the language of the wife of Potiphar to Joseph: "And she said, Lie with me." Of this we read in "Arcana Cœlestia," n. 4989:

> This signifies that it desired conjunction. . . . The conjunction of truth natural not spiritual with good natural spiritual, is described by his lord's wife being desirous to lie with him. Between these no conjunction can be given in internals, but only in externals, in which there is apparent conjunction; but it is only affinity. . . . Some unlawful spiritual conjunction is here described.

The desire on the part of many classes of people today is that the Church should unite her efforts with those who are caring for the poor; should devote her energies to civil and social reform, and to healing the physical and social ills of mankind. The wave of social reform has become so strong, and the desire on the part not only of members of the churches but also of ministers to help has become so intense, that the great work they think must be done to bring the kingdom of heaven down upon earth is to right the wrongs on the civil and bodily planes. That there is plenty of work to be done to ameliorate the conditions of men and women and children, is indeed true—and sad that it is true. There is much injustice and inhumanity and physical disorder crying out for all manner of good work to be done on the social and civil planes of life. And it is just because of the well-known fact that the mission of the Church is to heal all the ills of mankind, that those who are only in truth natural not spiritual earnestly urge a conjunction of effort, and think that she ought to join them

in their reform measures, not knowing, because not being able to see, that while there is a sense in which the Church is interested in and working for the natural welfare of mankind, yet her immediate mission is to call attention to the reformation and regeneration of the inner life. This is the most important work; and this must be done in order that social and civil goods may become real blessings. Between the work of the social reformer and the spiritual reformer,—between the work of the state and that of the Church, as we may say, there is an affinity, but no conjunction. This truth is brought to our attention, where we are taught "the wife caught him by the garment, and he left the garment in her hand and fled." Of this we read in "Arcana Cœlestia," nn. 5006, 5008:

> Truth not spiritual applied itself to the ultimate of spiritual truth. . . . The truth of good natural spiritual it is with which truth natural not spiritual wished to be conjoined. . . . But the former is averse to such conjunction, and for that reason leaves ultimate truth, or suffers it to be taken away. . . . It is truth natural not spiritual, within the church, that good ought to be done to the poor, the widows, and the fatherless; and that to do good to them is the charity which is enjoined in the Word; but truth not spiritual, that is, they who are in truth not spiritual, understand by the poor, the widows, and the fatherless, only those who are so called; whereas truth natural spiritual, that is, they who are in truth natural spiritual, confirm this view indeed, but put in the last place this meaning of the poor, the widows, and fatherless; for they say in their heart that not all are poor who call themselves poor, and that among the poor there are some who live most wickedly, and fear neither God nor man, and who would rush into every iniquity unless withheld by fear; and moreover that by the poor in the Word are meant those who are spiritually such, who know and confess in heart that they have nothing of truth and good from themselves, but that all things are given them by free gift. . . . From this example it is plain that to do good to the poor, etc., under this name, is an ultimate of truth to those who are in truth natural spiritual; and that this truth is like a garment, which clothes interior things. It is also plain that this truth concurs with the truth possessed by those who are in truth natural not spiritual; but that still there is not conjunction, but affinity. . . . It is of another form, because of another idea, with the spiritual than with the merely natural man. . . . From this it is plain what is the quality of the ultimate spiritual truth in the sight of the natural man—that it is like a garment; and when this garment is withdrawn, the natural man and the spiritual man do not at all agree.

The principle which I deduce from these numbers and what has been said and read before is, that the natural man who is in truth, but in truth that is not spiritual, is urging his cause of mere social reform so strongly upon the Church that he is bringing the members and the ministry into the temptation of taking up his cause, and if not neglecting, yet of undervaluing the spiritual mission of the Church. And this the natural man not spiritual is doing with great success, because he appeals to the letter of the Word, and points out that in it there is ample teaching that the Church should help the bodily unfortunate, because the Lord Himself fed the hungry, healed the sick, and loved the poor. That the members of the Christian Church should work for all good reforms, is conceded on the part of those who believe the Church's mission is spiritual; but this does not satisfy the reformers natural not spiritual, for they take hold of those ultimate truths of the Word, signified by the garment, and demand that the Church unite her efforts as a body. And when the man of the Church and the minister of the Church who, natural and spiritual, shows his aversion for such a union of reform work, such union of state and Church, of civil and spiritual, the spiritual man is left without a means of defense,—his garment is gone. The reason why he loses his means of defense is that the natural man not spiritual is unable to see the real difference between the work of the Church and mere social reform,—between the natural meaning of the Word and the spiritual meaning. And his attitude toward the Church, which stands for things spiritual, is revealed in the significance of the language of Potiphar's wife when she accused Joseph of the very thing she desired him to do, and said the men of her house had brought in a Hebrew servant to mock them. In explanation of this in "Arcana Cœlestia," n. 5025, Swedenborg says among other things:

> If it is said that the use and the end make a thing spiritual or not spiritual—use and end for the common good, the church, and the kingdom of God, making it to be spiritual, but use and end for the sake of self and one's own prevailing over the former use and end, making it to be not spiritual—this indeed the natural man can acknowledge with the mouth, but not with the heart; with the mouth instructed by

the intellectual, not with the heart prompted by an intellectual destroyed by lusts. With this he makes use and end for the sake of self a lord, and use and end for the sake of the common good, of the church, and of the kingdom of God, a servant; indeed, he says in his heart, Who can ever be otherwise?

From this number I deduce the following principle: that the reformer of today who is in natural truth not spiritual is willing to use the Church as a servant, if she will lend herself to help him in external reforms. He has an intense desire to see her do good natural works; thus he makes the spiritual serve natural ends. But let the ministry proclaim the supremacy of the spiritual,—let the Church emphasize the absolute importance of real repentance, the work of regeneration, that man is a spiritual being and must be born again in order to enter heaven, and if he does not acknowledge the Lord and shun evils as sins, he goes to hell,—let these great spiritual truths be given chief place in the mission of the Church, and he hoots at them, if not in words, yet in heart. He mocks, because he has an aversion for things spiritual; for his loves are natural.

And so Joseph is put in prison by Potiphar, for he represents natural good not spiritual; and "natural good not spiritual," we are told in "Arcana Cœlestia," 5033, "suffers itself to be easily persuaded by falsity." And for Joseph to be in prison is for the truth to be imprisoned. And when the truth is imprisoned, the Church and the ministry come into a state of temptation from which there is deliverance only when the dream of Pharaoh is interpreted,—when Joseph shaves himself, and changes his raiment.

L. G. LANDENBERGER.

DIVINE OMNIPOTENCE AND THE PERMISSION OF WAR.

How do you think of the Divine Omnipotence? Do you think that God's power is such that He can do anything and everything? If that were so He could have prevented the war; more than that, He could have prevented not only the evil of war, but any and every sort of evil and suffering. If He could

do everything, He could have made each of us so that we could not have sinned—so that we could only have spoken wisely, acted kindly and nobly. If Omnipotence meant power to do anything apart from every consideration, He could have provided that every one should live a blameless life, and go to heaven.

It must be evident that if God's Omnipotence were such, the reason why there is wickedness and misery in the world would be that He had not prevented it. The reason why some are good and some evil, some noble and others base, would be that He willed that they should be so.

From this notion of the absolute character of Divine Power arose the doctrine of predestination, according to which God had foreordained some to eternal life in heaven, and others to everlasting damnation in hell, irrespective of what they might be or do. From that notion also arose the belief that wars, and all other terrible, hateful, hurtful things, were appointed and sent by God. For, clearly, if He were able to prevent evil and did not, its existence was due to His not choosing to prevent it.

Hence there are people who think that God sent this war upon us, and that having sent it, He can stop it just when He pleases. And they pray to Him to do so, as if much and earnest prayer would persuade Him to exercise His power to that end.

Need we wonder that there are others who, with this same notion of what Omnipotence must be, if there be such power, come to the conclusion that, as no such power is exercised, there is no God?

But a little serious thought will convince us that this idea of Omnipotence as absolute, unconditioned power, is entirely wrong. For God, as well as being all-powerful, is all-loving and all-wise. He loves all and desires their highest good. By His wisdom He sees what is their highest good, and how it may be advanced. Love is an impulse only; it *does* nothing but by means of wisdom, which sees the way and provides the means. He loves that we should be fed, and His wisdom has planned the wondrous processes of multiplication and growth. He loves that we should be renewed and refreshed; and His wisdom

has provided for our taking rest in sleep. So in every conceivable purpose of His love, wisdom is the means of its attainment. Being good, and the source of all good, He can but love the right; being wise, and the source of all wisdom, He cannot but know how to do the right. His power must be the fulfilment and outcome of His love united with His wisdom. To act contrary to them would be to act against His very nature. Hence Divine Omnipotence acts according to the Divine Love and Wisdom. From it is excluded everything that is not loving and not wise. In other words, it is limited to the right. "Shall not the Judge of all the earth do right?"

Let us say, then, and believe, that the Lord in all things acts in accord with His own laws of order, and never in opposition to them.

If we wish to be free from wars, if we desire "peace like a river," we must hearken to the Lord's Commandments, for these are the fundamental laws of human life.

A little attention to what we call "the forces of nature" will make this clearer—bearing in mind always that the forces of nature are but the manifestation of Divine Omnipotence in the material universe. The law of gravitation is the decree of the Divine Love and Wisdom for the government of suns and planets. It is invariable and constant. God never from His Omnipotence acts contrary to it. To come from the vast to the minute: the seed has within itself the conditions of propagation *ad infinitum*—but the seed must be sown, must have suitable soil, moisture and warmth. These are orderly means according to which Omnipotence causes "grass to grow for the cattle, and herb for the service of man." Wherever we look in nature, we see God working according to His own laws of order—and we may be sure He works in the same way everywhere else. And it is impossible for Him to exercise His power in any arbitrary way, for this would be opposed to His very nature.

Recognition of this great truth will make clear why, although God is Love, all the terrible things that war includes are permitted, taking into account what man is. Of all the things God has created man alone is capable of progress, and of

progress almost unlimited. Animals beneath him are limited by their natures and instincts. Man can do much to improve them, and something also in training them. They cannot improve themselves. Whilst man has advanced from the cave-dweller, with his crude flint implements, they have made their burrows, built their nests or their dams in the same way as ever. Whilst he has become inventor, poet, philosopher, they have learnt nothing, taught their offspring nothing, but what they taught as far back as we can trace. Why was man endowed with faculties so vastly different—how comes it he has made such progress? The answer is that he was made in God's image and likeness, i. e., with faculties to receive God's love and wisdom—with intelligence to see the good and the true, and, seeing, to love and do them. His progress is due to the fact that—unlike creatures beneath him—he was given freedom to choose his objects and to strive and struggle for their realization. He could not have progressed unless he had been free. He could not otherwise have known the joy of achievement. Man's delight is in the pursuit of the things he loves: happiness consists in attaining objects really worthy.

But freedom involves the possibility of choosing the better rather than the best, the bad rather than the good. To be free to love God and the neighbor one must also be free to love oneself. The one involves the other. To love self and become selfish is evil and sin. The origin of evil was nothing but this,—that men chose to please themselves rather than do the right.

Now, when man in place of love to the Lord and to the neighbor sets his love upon himself, covetousness and envy arise in his heart, leading on to cruelty, injustice, insincerity, dishonesty, and all manner of evil desires. Since they are cherished, it is necessary that man may know them for what they really are by seeing their evil fruits. They must be allowed to come out into evil, hurtful deeds. We see how horrible is hatred when it moves some one to cruelty: perhaps we may have wisdom to see how horrible our own evils are, when we see the results of similar evils in others!

With our spiritual diseases it is as with our bodily ones. The physician aims at getting the poison out, even though it

means painful sores and lasting scars. Symptoms lead him to the remedy. So with the Divine physician—He lets the virus of sin come out into hurtful deeds, that we may see its real nature and shun it.

Self-love and the love of the world, in shape of the lusts for dominion and for possession, are the causes of war. Soul-destroying inward evils must be permitted to come to a head even in the awful outrages of warfare. War gives the most convincing object lesson as to the nature of the inward evils that so express themselves. War is permitted that we may see those evils. What argument against the folly and wickedness that leads to war is so powerful as the woful calamities that follow it?

We venture the statement that, as to its horrors and outrages, war is worse than hell—that there is no such scope for wrong-doing in hell as we have on earth. We shall see that this is so when we reflect that this world is the battleground of the opposing forces of good and evil. We begin our immortal life in a material world, because it offers resistance, and so reacts against our desires—compelling us to persevere against difficulties for developing the good, and opposing barriers against our persistence in wicked ones. Character is formed here; we make our choice of good or evil for all eternity here. That we may make it wisely, good and evil stand here in strongest possible contrast. That we may know what we are, we are allowed, if we persist in inward wickedness, to bring it into view, to feel the pain of it, and see its hideousness. Divine Providence restrains us but little, for the sake of the end in view, which is salvation from our sins.

But in the hereafter, restraints upon the doing of evil are many and constant—because there it would serve no such purpose as here; and that is why hell is described as everlasting restraint: "These shall go away into everlasting restraint, but the righteous into life eternal."

So now we can see, in a general way, when war will end. It will end, not by any arbitrary act of Divine Omnipotence, but when the nations and peoples concerned have learnt, at least in some measure, the lesson of the miseries they have brought

upon themselves. Likely enough they will not learn it until they have suffered to the utmost.

The lesson for us is pressing. Let no false ideas blind us to the fact that the evil loves that bring war have to be faced and overcome by every one. We must fight the good fight against the foes of our own household, if wars are to cease unto the ends of the earth.

WILLIAM A. PRESLAND.

CURRENT LITERATURE

"SWEDENBORG: SERVANT OF GOD."*

THE writer of this pamphlet, after referring both to Swedenborg's declaration that what he wrote was made known to him by supernatural means, and to his records of his own experience in the spiritual world, continues:

> Many unfounded opinions concerning Swedenborg have been current, but, though often accounted a visionary, he has seldom been charged with imposture. It has been more common to hint at hallucination, but the reader will find that there can be no question of mental disturbance. Swedenborg is entirely methodical and rational. (P. 7.)

The weighty matters in the teaching of this "self-effacing servant of God" are then set forth in terse, compact, closely related form—in no degree in a popular and illustrative manner. The brochure is for serious-minded readers who love concentration of thought. Realizing the depth of the revelation before him, the author pertinently says:

> Swedenborg does not profess to make clear to finite comprehension so transcendent a verity as that of the glorification of the Lord's natural human, but he brings this most holy mystery within the grasp of human intelligence in so far as is needful for rational belief (p. 11).

And he leads up happily to the three-fold nature of Jesus Christ, saying:

> In Him therefore is the Trinity, of Father, Son, and Holy Spirit, which terms are expressive of the constituent elements of His being (p. 8).

The range of topics in the little book is very wide, including the philosophical relation of the other world to this as that

**Swedenborg, Servant of God.* By CHARLES H. MOORE, Professor of Art Emeritus, Harvard University. London: Eliot Stock. 1918. 27 pp., 12mo. Paper, one shilling.

of cause to effect; the symbolic form of Scripture; the inherent necessity of free-will in man, and his power of self-compulsion toward good; the line of demarcation between men and animals; the doctrine of degrees; and the conditions of man's life hereafter. Some of the definitions and comments are of extreme brevity, and rest upon forty-three Swedenborg references and many quotations.

Professor Moore speaks approvingly (p. 1) of Swedenborg's non-participation in any effort toward the establishment of a separate New-Church ecclesiastical organization. The time was not ripe. He wrote in Latin, published his theological works at his own expense, and deposited copies quietly on the shelves of European universities. The seer, with his strong conviction of the perpetuity of his message, could wait. Dust has been accumulating on these volumes for a century and a half, and is now being slightly blown off. To some of us it now seems wise, and right, and good, to train a ministry to present these matters of faith from the standpoint of the whole system of theology; and it seems well for laymen who respond to such a pulpit to preserve and phototype his manuscripts, and, as avowed disciples of the theology he set forth, to translate, publish, advertise, sell, and distribute his works gratuitously.

Professor Moore in his young manhood was a regular attendant at New-Church services in New York under the Rev. Abiel Silver. Both removed to Massachusetts, and their warm relationship found outward expression as long as the latter lived here. Friends still surviving have followed with interest Mr. Moore's growing vocational career: his tutorship and professorship of art at Harvard; his double Sabbatical year abroad, during which occurred his felicitous fraternization with Ruskin; and on his return our University's exhibit of his excellent work. His friends purchased his "Gothic Architecture" in its enriched edition of 1899, and were vividly impressed by the spirit of the mediæval French cathedrals, with their honesty of structure, freedom from display, the subordination in their statues of physical to spiritual beauty, the symbolism of their grotesque animal life—the entire building

an expression of religious faith and aspiration, erected by a people rich in artistic capacity, and with "a disciplined sense of beauty."

Professor Moore's New-Church friends are still more pleased at his production of the little brochure before us, which, in substance, is an admirable pocket epitome of Swedenborg's matters of faith, and, as such, entitled to an appreciative welcome.

EDNAH C. SILVER.

"PSYCHICAL PHENOMENA AND THE WAR."*

THE number of books on the life after death which have been published during the war is legion. The subject is approached from many points of view. There is a great concentration of thought on the subject. The general conviction developed by the war is that there is a spiritual world and a life after death.

Many of the books now being published purport to give information concerning that life which has been obtained through mediums. Automatic writing is one of the most common means by which that information has been imparted. When we examine these communications, we find strong evidence that the preconceived opinions of the penmen give a very decided tinge to them. This throws grave doubt upon the identity of the persons from whom the messages purport to come. There does not seem to be as much interest in abstract doctrinal and philosophical discussion of the question of the life after death, as there is in the facts of experience that prove it.

Hereward Carrington's recent work, "Psychical Phenomena and the War," discusses this question from two points of view: (1) The psychology of the German and of the soldier; and (2) Psychical phenomena perceived and experienced tending to prove the soldier's survival after death. The psychology of the

**Psychical Phenomena and the War.* By HEREWARD CARRINGTON, PH. D. New York: Dodd, Mead and Company. 1918. 363 pp., 8vo. Price $2.00 net.

German is summed up in his erroneous judgment that by methods of frightfulness he mistakenly expected to terrorize the world into submission. The Germans failed completely to estimate and comprehend the soul and spirit of the free nations of the earth.

In the discussion concerning the psychology of the soldier, a number of eminent authors are freely quoted. Le Bon shows how the soldier is transformed when he dons the uniform, and especially when he is in the zeal of battle; but the writers have a total lack of knowledge of the influx into the minds of the soldiers from the spiritual world under these conditions. One thing common to all is, that there is little or no fear of death, especially in the heat of battle. The dead bodies seem as nothing. The recognition of the spirit is everything. A soldier once said, "When we all advance, no one is afraid. There may be the passing thought, 'Am I going to be killed?' but he advances without fear, nevertheless."

In discussing the nature of death, Carrington says death is "merely being withdrawn from the body." "The fear of death should no longer exist, save that it represents a plunge into the Great Unknown. In that sense, truly, death is a 'Great Adventure.'"

The second part of the book gives many instances of psychical experience tending to prove survival after death. These facts, more than any other method of approach to the subject of the life after death, seem to interest people. The investigation of such facts has received careful consideration during the war by all the nations engaged. A chapter on the attitudes of the different nations toward psychical phenomena is of interest. The Germans look at the subject chiefly from the material view; the French likewise believe the phenomena to be evidences of subtle material forces and emanations; the British and Americans believe they are evidences of survival.

Another chapter on prophecies concerning the war seems to indicate that it was clearly predicted in several instances. "Brother Johannes'" prophecy is pronounced a forgery. Various others are said to be extremely vague. Some cases are said to be fully verified as reliable prophecies before the

war opened. According to the evidence, Léon Sonrel predicted the war of 1870, the defeat of the French at Sedan, the siege of Paris, and the revolution. He also predicted that another war was due before September, 1914, and that France would be victorious. His words were: "France is saved, she extends to the Rhine. O my beloved country, you are triumphant—you are Queen of the nations!"

Another Frenchman, a Breton, predicted the war and his own death. He also said that the war would end May 22; but did not give the year. He was killed before the end of 1914.

An interesting account of a Serbian is given who predicted many things which afterward came true in the history of that nation. The account was recorded in a court of law, and is preserved in the secret archives of the nation. On May 29, 1868, he ran through the streets crying, "Help, O brethren, help! They are murdering our Prince." Two hours later a telegram was received saying Prince Michael had been murdered that afternoon. He also foretold the use of the telephone, said that Nish would be Serbian, foretold the wars of Turkey and Bulgaria, the activities of King Milan, his divorce, his exile, and his dying broken-hearted abroad.

Instances are given of premonition of death, knowledge of future events, remarkable dreams conveying a knowledge of distant happenings, warnings of danger, prophetic dreams, apparitions, visions, dream visions, visions of death, physical phenomena coinciding with death. These are of deep interest not only to people in general but to the student of psychology, and especially to the student of Swedenborg. We see in them many confirmations of the teachings of Swedenborg.

On the other hand a number of communications purporting to come through mediums from the spirits of dead soldiers bear the ear-marks of the usual mediumistic message. Here is one: "The boys suffer more here when they return home in spirit and are refused a hearing than ever they suffer on the battlefield. They know they are alive, and try to apprise their loved ones of the fact, only to be met with, and encompassed by, waves of tormenting grief." These messages all lure the

relatives on to consulting mediums for solace, comfort, and knowledge of the spiritual world.

Mr. Carrington quotes Sir Oliver Lodge, Sir Wm. F. Barrett and others, including spiritualistic and occult journals; but he does not give the warnings which Lodge and Barrett give against the dangers connected with seeking communication through mediums. The trend of Carrington's book will be to encourage the bereaved to seek through mediums the solace and comfort that should be acquired from the Word and a rational doctrine concerning the life after death.

To illustrate this indiscriminating attitude of the writer, we give the following quotation. After speaking of the Church's lack of knowledge on the subject, he says:

> It is spiritual illumination that the church needs today. . . . In the meantime, Spiritualism offers to the bereaved the solace which the Church fails to afford. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." That was the divinely sympathetic invitation of olden time; and a similarly appealing offer is today extended in the name of Spiritualism to all who are staggering beneath some crushing blow inflicted by the war. (P. 254.)

What is needed at the present day to satisfy the hearts of the bereaved is a clear presentation of the truth concerning the life after death as drawn from the Scriptures, as taught by Swedenborg, using the psychical phenomena of modern investigations as confirmations and illustrations. A warning voice is also needed against the flood of irrational communications purporting to come through mediums.

JOHN WHITEHEAD.

"EXPERIMENTS IN PYSCHICAL RESEARCH."*

IN his recent book on "Life After Death," Dr. James H. Hyslop, whom the volume before us characterizes as "the

**Experiments in Psychical Research* at Leland Stanford Junior University. By JOHN EDGAR COOVER, Asst. Professor of Psychology. Stanford, Cal.: Stanford University Press. 1917. xxiv+641 pp., large 8vo. Paper, $3.50 net. (Leland Stanford Junior University Publications: Psychical Research Monograph No. 1.)

highest authority on psychical research in America," makes the statement:

> I regard the existence of discarnate spirits as scientifically proved, and I no longer refer to the skeptic as having any right to speak on the subject. Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward. I give him short shrift, and do not propose any longer to argue with him on the supposition that he knows anything about the subject. (P. 306.)

As is well known, Dr. Hyslop has been Secretary of the American Society for Psychical Research during the last fifteen years, and in that capacity has had every opportunity to examine and weigh the evidence in support of the conclusion here expressed as to the existence of discarnate spirits; and it is worthy of note that, so far as personal conviction goes, many of the leaders in the psychical research movement in this country and abroad have expressed similar judgment as to the weight of the evidence. If, as they believe, the cumulating evidence is already sufficient for this decision, it seems to be a logical inference that in due time no man will dare to express incredulity as to personal immortality and the survival of bodily death, since the proof here dealt with is "scientific,"—if not strictly on a par with the physical sciences in this respect, yet approximately so in view of the nature of the phenomena dealt with. In an age when the minds of men have become so externalized as to tend to deny all things of the spirit that cannot furnish some tangible evidence of actuality, we have at least some ground for the thought that the Divine Providence is prompting the investigation of these subjects at this time in order that mankind as a whole may be forced to faith on intellectual grounds. For aught we know, it may be but one step in the promotion of the general acceptance of the truths for the New Age. If so, every New-Churchman should have at least a passive interest in the progress of psychical research, and in the literature that it gives rise to. In this connection the volume before us is of considerable significance, being the first-fruits of the first Psychical Research Department in any university.

In the Introduction to the present volume we are told how, in Jan., 1912, Mr. T. W. Stanford, brother of the founder of the University, had offered $50,000 as a fund, "the interest of which was to be applied to investigations in the field of what may be broadly termed Spiritualism and Psychical Research"; also $500 a year for the purchase of books in that field. The offer was finally accepted; and in due time Dr. J. E. Coover was appointed as Fellow in Psychical Research, with rank of Assistant Professor of Psychology. The first published results of work accomplished since his incumbency are now before us, concerning which he says in the Preface:

The experiments described in this monograph fall into several classes of investigations which are fairly closely related to each other, and which are believed to be of fundamental importance to Psychical Research. They are offered as some slight contribution to science, of interest particularly to those who are more or less technically familiar with Psychical Research; possibly their less technical portions may interest the layman. Lest the latter, however, be disappointed in finding no brief either for or against the general phenomena in this field, the assurance must hereby be offered him that the research is undertaken with a zeal for Truth, and is projected and controlled with an anxiety for the strength of the bridge it is building, which must bear the strain of the passage of men of learning, men of influence, men of science, from the shore of accepted knowledge to the island of the not-yet-recognized. Safety forbids bias or precipitancy. This laboratory report completes the first stage of construction.

Herein will be found (1) a statistical method of experiment in Psychical Research which, it is believed, will be acceptable to science and will prove adequate for resolving doubt and controversy concerning the alleged supernormal acquisition of knowledge (telepathy, lucidity or clairvoyance, or communication from discarnate intelligences capable of apprehending facts in our world); and (2) the results of the first applications of this method.

At the close of his Foreword to the volume, David Starr Jordan, Chancellor Emeritus of the University, makes the following statement, which may be taken as applying to the volume itself:

The work in Psychical Research at Stanford University has rested from the first on "the solid ground of nature." At the present stage, its methods seem more important than its results, although the latter, while not sensational, are unquestionably substantial.

The book is divided into five parts, followed by an appendix of nearly two hundred pages, the last seventy-five of which are devoted to a valuable Bibliography of Literature Relating Directly or Indirectly to Psychical Research. The subject matter of the five parts concerns respectively: (1) Thought-Transference, (2) Experiments on Subliminal Impression, (3) Mental Habit and Inductive Probability, (4) Experiments in Sound Assimilation, and (5) Contributions by Professor Lillien Jane Martin, Professor Emeritus of Psychology. The part devoted to Thought-Transference or Telepathy is the largest and most important. This was the subject first taken up for investigation by the Society for Psychical Research when organized in England in 1882. It was soon affirmed by members of that Society that the case had been proved in the affirmative beyond the shadow of a doubt; but this conclusion has been vigorously questioned since then, and as it is obviously the fundamental matter to be decided by psychical research, its importance justifies the prominence given to it in this volume, for as yet proofs acceptable to science have not been secured. It seems probable that the evidence that will finally be forthcoming from the experiments performed in the psychological laboratory will furnish that proof; but so far as the volume before us goes, the evidence is wholly inconclusive, the main positive deduction being that telepathic sensibility is not a common capacity.

B. A. WHITTEMORE.

"THE RELIGIOUS CONCEPTION OF THE WORLD." *

THE religious conception of the world is the perennial problem of philosophy, and at the present time it is perhaps more urgent than ever. Early Christian doctrine with the aid of Greek philosophy formulated a spiritualistic conception of the world as the outcome of God's creative act; and subsequent

**The Religious Conception of the World;* an Essay in Constructive Philosophy. By ARTHUR KENYON ROGERS, PH. D. New York: Macmillan Company. 1907. 285 pp., 8vo. Cloth, $1.50 net.

Christian thought has devoted itself assiduously to making good this formulation.

Among recent attempts the book before us is a notable contribution from the point of view of current idealistic philosophy. The author is a sober, careful, well-rounded student of the latest theological and philosophical discussions; his work is a well written and an unusually successful development of the main lines of present day constructive thought on this subject.

The problem of religious philosophy centers now as ever on the conception of God and of man's relation to Him. In this instance man's relation to God is set forth in terms of idealistic thought; and the conception of the world is an extension of the thought which takes man and his nature as the key to a knowledge of the universe.

Inevitably, any philosophy, religious or otherwise, must settle with the problem of knowledge; accordingly, after a brief introduction, the author proceeds to consider "The Foundations of Knowledge" and "The Validity of Knowledge." As is usual, this leads to the distinction between knowledge, belief, and truth. There is a large element of belief in all knowledge; a well founded belief is close akin to valid knowledge; and it is through these that we are led to the truth. The two elements in our knowledge of the truth which testify its character as truth, are consistency and satisfaction. So the author concludes this part of the discussion with his definition of philosophy: "Philosophy is the effort to attain to a way of thinking about the universe which shall satisfy us as complete human beings, in all the richness of our activities and aspirations."

As to the distinction between philosophy and religion, the author is content with the usual reference to the theoretical character of philosophy, and the emotional and practical character of religion. He specifies three characters which religion ascribes to its object: power, mystery, and practical relationship; in the case of Christianity, the fatherhood of God and the brotherhood of man.

The standing issue for the religious conception of the world is that between mechanism and teleology, and therefore the

main argument for the existence of God has always been some form of the "argument from design." If it is difficult to maintain the mechanical view of the physical world, it is all the more natural and justifiable to see in the moral world the full significance of end and purpose; and once in a purposive system there is no stopping-place short of ultimate end and supreme purpose. So we reach the idea of God as the presupposition of the moral world. In spite of the uniformities to be observed in the behavior of bodies, the intelligibility of this behavior implies and presupposes end and purpose; the fact that the world of physical bodies is knowable, to an increasing extent by man and to the full extent by God, is the fact which constitutes "The Relation of God and Nature." Human experience is the type of the kind of experience which we ascribe to God; the difference lies in the fact that ours is partial, while God's is all inclusive; ours is a fragment, God's is a whole. This involves the distinction between the infinite and the finite, and also the difficulty of seeing how a self-conscious experience could be made an identical part of an all-inclusive experience. At this point the author goes astray, for the lack of familiarity with the modern doctrine of the infinite, and for the want of a knowledge of Swedenborg's doctrine of man as a recipient. It is easy to see, however, that man is such that he can co-operate with God by adopting God's purpose; and this social relation is what the author finds to be "The Relation of God and Man."

The unifying function of thought leads to the conception of a whole of experience; an absolute, infinite whole. The author means by infinite the perfect, the self-complete. Herewith arise the familiar traditional theological problems as to the nature of God. God is conceived on the analogy of man as a threefold being of thought, feeling, and will; only in God these are completely fulfilled and experienced; and this is finally "The Nature of God."

The attempt to think out the relation of man to God encounters sooner or later the two facts, real or apparent, of freedom and evil. In spite of what seems to be a direct consciousness of freedom in choosing and acting, a twofold difficulty

confronts any serious effort to find any place for freedom in a completely determined whole of experience such as we conceive God to be, and on the other hand how a perfect experience could admit or permit such a thing as evil. As to the former, the author falls back upon the social relation between God and man, which leaves man independent and self-existent. In the matter of free choice, the dilemma of determinism is avoided by the consideration that it is the man's character, the man's self, that issues in the choice; and so there is no outside compulsion.

As to evil, the author follows the traditional method of justifying evil, although at one point he seems to be near to the truth that the good which comes after the evil deed, is in the man, not in the evil. God's responsibility for evil is avoided by recalling the position that "we as human selves are metaphysically just as ultimate as God."

Christianity ascribes peculiar value to personality; and the question arises for religious thought as to the survival of personality, as to personal immortality. The difficulties involved in thinking of "life after death" incline many to deny any moral value to the continuance of personal life in the world beyond. It is a matter of satisfaction to find that the author rests his case upon the nature of personal love, and the personal relationship between God and man; and on this ground he concludes in favor of immortality.

It is regrettable that the author did not see deeper into the nature of love and make more use of it in his discussion throughout. From our point of view this is a serious defect of the book. However, if this bare outline leads some to the book itself, we promise an unusual degree of enjoyment and satisfaction.

LEWIS F. HITE.

"A NOT IMPOSSIBLE RELIGION."*

THIS book by an eminent English scientist is an endeavor, in a thoroughly sincere and reverent spirit, notwithstanding its searching criticism of the dogmas and ritual of the organized Christian church, to lead his readers back to the real Christ, and to a simple, practical religion based on His life and teachings; for, unlike many scientific men whose views upon human conduct are based only on ethical and sociological considerations, he feels profoundly the need of religion as the moving spring of human life and conduct.

In an introductory statement he says of himself:

> Born into a family of simple-minded, intensely devout, educated evangelical Christians, he was attached for a time to Anglican worship as practiced in the cathedrals of England. Then drawn towards agnosticism by the pretensions of clerics and their bigotry towards science, but never ceasing either from frequenting public worship or from the study of the Scriptures and other religious writings, the author has come slowly, and with twenty years of heart-searchings, to the convictions here set down.

The work is primarily addressed to

> the large and increasing class of thoughtful men and women, who, while profoundly dissatisfied with the teaching of the Churches, are nevertheless deeply conscious of the need for their own souls of a religion that shall bring them nearer to the inmost truth of things. The truth is that thousands are seeking for something that has never yet been presented to them; a religion that shall not be impossible for men of thought, knowledge and reverence. . . . Creed is not religion, orthodoxy is not religion, attendance at church is not religion. Religion is the life of God within the soul, directing and controlling conduct.

Accepting the results of the higher criticism as to miracles, the virgin birth, and the character of the Scriptures, and utterly rejecting the orthodox doctrines of the Trinity and the vicarious atonement, he finds in the life and teachings of the Christ, as

**A Not Impossible Religion.* By SILVANUS P. THOMPSON. New York: John Lane Company. 1918. 331 pp., 12mo. Cloth, $1.50 net.

set forth in the Gospels, the basis of a practical religion adequate to all the needs and aspirations of the human soul. But, while regarding Jesus as "very man of very man," he sees in Him much more than that—"the image of God; the stamp of His manifestation; the fulness of the Divine, revealed corporeally; Divine and human meeting in Him, the Divine in the human." He even says: "Jesus was wholly human. . . . He was also wholly Divine; God manifested in the flesh." And so recognizing that in some unexplained way there was in Him a union of the human and the Divine, he speaks of Him continually as in a unique sense the Son of God. So, too, as to the foundation, the "rock" on which the religious life is to be built, he quotes the answer of Peter, "Thou art the Christ, the Son of the living God."

There is no indication that the writer was acquainted with the writings of Swedenborg. His views are based on the study of the literal sense of the Gospels. Recognizing the profound reverence which he manifests for the Lord, and the glimpses which appear every here and there of a perception of His essential Divinity, one cannot help regretting that he could not have received the doctrine of the Divine Humanity, and have seen that the virgin birth was not a mere sign or wonder, but the only orderly process by which the Divine could assume the human.

The book has the interest which always attaches to the outcome of a personal spiritual experience. Especially to others passing through similar experiences it contains much that will be spiritually helpful. To the New-Churchman it has an interest from a different point of view. We have seen the flood of destructive criticism by scholars and scientists. The purpose of this work is constructive. Here is a scientist, equally critical of orthodox Christianity, who still keeps his faith in the essentials of religion, and in the Christ of the Gospels, not only as the supreme Teacher, but as the Savior of all who are willing to follow Him.

C. M. Reed.

"THE WINNING OF RELIGIOUS LIBERTY."*

THE following quotation gives the theme and thesis of Dr. Crooker's book, "The Winning of Religious Liberty":

> The fires of the stake, so frequent and awful only a few years ago, no longer burn. The instruments of torture, used only two or three centuries ago in most civilized lands, now rest in the museums of antiquities. The cries of agony which at no distant day disturbed the peace of Smithfield and Oxford, Geneva and Leiden, are no longer heard: the spirit that worked in the breasts of Bloody Mary, John Calvin, and Phillip II, has vanished. The differences between human society then and now are great and numerous. The progress made in recognition of human rights, in growth of religious appreciation, in the emancipation of mankind from many of the worst passions that ever disgraced Church and State, is simply indescribable. The flood of tears stopped and the multitude of smiles produced, the miseries ended and the joys created, by the transition from intolerance to freedom, from persecution to sympathy in religion, are beyond calculation. And the question presses for an answer: By what method has this progress been won? To whom are our reverent thanks due for the numberless blessings which we enjoy?

The answer of the book to the question it raises is, That the Congregational Order in the worship of God and the service of men has been the great factor that has won the victory for religious liberty. The principle of the priesthood of all believers, and the sole Lordship of Jesus Christ; the separation of Church from State; the separation of each congregation from every other, leaving each liberty for growth in the spirit, filled with the Spirit of the Lord and responsible to Him alone,—all these things suppress the lust for authority, and promote freedom of thought and conscience.

While the New-Churchman will feel very strongly as he reads this book, that the author, in his effort to describe the wonderful change in the Church, that we attribute to the Last Judgment and the Second Coming of the Lord, has confused

**The Winning of Religious Liberty.* By JOSEPH HENRY CROOKER, D. D. Boston: The Beacon Press. 1918. 296 pp., 12mo. Cloth, $1.50 net; by mail, $1.64.

the effects with the causes, still he will enjoy the author's presentation of the story of how men have been gradually restrained, by the Divine Providence of the Lord, from imposing their religious opinions and their rule upon the world. The point of view of the book is entirely that of the person on the outside of any knowledge of the spiritual philosophy of church history. The vital fact of the restoration of spiritual freedom to man in the year 1757, the consequent freer state of thinking on the things of faith, the influx into men's minds of thought from heaven that is in harmony with the Divine truth of life as lived out by the Lord Jesus when He walked this earth in the flesh, the ability to understand something of the spiritual sense of the Word now possible to men because of the restoration of spiritual freedom,—all these things are wanting from the point of view of the writer of the book. To expect to find this in such a writer would of course be unreasonable; but as a New-Churchman reads the book, he can hardly help but wish that the same devoted study and evident enthusiasm for church history could have been guided by the clear light of certain knowledge of the general principles that govern the relation between the Church of God in heaven and the Church of God on earth.

RUSSELL EATON.

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(*From the Author's Introduction, page 5.*)

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